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WOMAN'S WORK

Vol. XXI. APRIL, 1906. No. 4.

REVIVAL news from India calls forth thanksgiving, naturally. May our praying societies be also stimulated to fervent intercession that the fruits of revival be permanent, and this stirring of the Divine breath become a mighty cleansing wind to sweep away the lies, all over the idol-ridden Empire.

As to physical manifestations reported from Ratnagiri, all readers of Church history know that similar phenomena attended revivals of the eighteenth century in Scotland, and the preaching of Whitefield in New Jersey. Records of the revival in Tennessee and West Pennsylvania, in the opening of last century, contain references to "bodily exercises" and "falling work." That one should fall to the ground in prayer is not taken as evidence of conversion, of course, but only proves that the mind is acted upon with such tremendous force that the body is also affected. Rev. D. Evans of the Welsh Mission in Assam says: "We must be prepared to welcome the Spirit in whatever way He comes to work; He knows the temperament of the Oriental races."

A STATEMENT of personal experience of "the strange bodily exercise which was so general in Butler Co., Pa., 1803, may be found in *Memoirs of Hon. Walter Lowrie*, pp. 7-11 (edition of 1896). Long afterward, Mr. Lowrie said of results at that period:

"A few became in a short time more openly profane. . . . But others, consisting of a large number from the age of twelve up to seventy years, by a Christian walk and conversation have given evidence of true piety. . . . I have no difficulty in calling it a revival of religion, and such a one as every Christian should rejoice to see."

AFTER a long period of weakness, Mrs. Hepburn slipped away Home on March 4. She and her husband have been on the roll of the Board since 1840, and universal sympathy is felt by its friends for Dr. Hepburn, who is now left in bodily affliction and alone.

WE want Mrs. Hubert Brown to be assured of a widespread appreciation of what she has lost and a warm sympathy for herself and her three boys, now fatherless. Mrs. Brown is in Mexico, arranging to return and make her home near Chicago.

"WHO," writes Mrs. A. A. Fulton of Canton—"who can take dear Dr. Chesnut's place? She was such an unselfish missionary. The Chinese and their needs always came first. She and Mrs. Machle were as devoted, exemplary missionaries as our Church ever sent to the field, and their memory will be a blessing to the women, who loved them, about Lienchou.

"SINCE Howard's death," writes Dr. Ruth B. Boggs, "Mrs. Machle had seemed so sweet and sanctified, so at peace. I have undertaken to finish a book on nursing which Dr. Chesnut had gotten well under way; fortunately, she had sent the chapters as she completed them to Dr. Niles, so this much is preserved."

BY Imperial decree, the old-style triennial examinations for promotion in China are abolished, to take effect in June; education is to be compulsory; men are paid by government to read newspapers and explain them in teahouses and other public places. As a missionary suggests, our people "do not realize how China is trying to make up for lost time."

OF all advance steps in China, the most breath-taking which has come to our knowledge is reported by Mrs. Mather, from Paotingfu. The great Viceroy, Yuan Shih Kai, lately visited that city and made the rounds of the *Tu-ti* temples. These temples are filled with idols, each of which represents some

local village; whenever a death occurs in surrounding villages, a messenger must hasten to *Tu-ti* temple and inform the local god. The Viceroy swept these idols out of the temples, dumped them into the river, and appropriated the vacant buildings for police stations! And what did the people think? As they saw their venerable, dusty gods cast into the stream, the crowd on the bank laughed and shouted, "They are getting a bath!"

THROUGH a graphic letter from Africa, we saw a committee of three men starting off last June on their wheels, from Lolodorf, to find a site for a new mission station. Dr. S. F. Johnson reports the trip: "I was gone from home six weeks and traveled over 800 miles. We saw and preached to thousands who had never been preached to. We pulled teeth for kings and gave medicine to queens. I have never known people so beg and plead to be taught the Word of God. It made me want to build a station at every town. Another trip should be made before a site is chosen."

MRS. OGDEN writes from Africa: "We had a precious time at Mission Meeting and memories sweet will go with us all down to the end of the days. We were thirty-five in number, not counting the five beautiful babies. The first day we spent waiting upon the Lord; the Holy Spirit surely presided in all our deliberations. I have been assigned to Baraka and am glad to be with the Mpongwe women again, after four years' absence."

SO, again it is "poor Benito." The Station is closed at present for lack of a white teacher in Spanish, in compliance with government requirements. This obstacle it is hoped will soon be removed, Mr. E. A. Ford having been instructed by the Board to stop in Spain, on his recent return to Africa, and find a teacher.

FROM Mrs. Reutlinger, who joined the Africa Mission in 1866, comes a word of reminiscence in connection with the portraits printed last month. "Mr. Walker's influence is still strongly felt amongst the older people at Gaboon; he was stern and unrelenting towards all evil, while tender and compassionate toward the weak and those struggling for the light. I always had a copy of Dr Ford's little book on African fever and it proved of great help to me. We are glad that you bring to notice again some of our dear workers who, long since, exchanged toil on earth for the crown in Heaven."

THE Treasurer of the Board of Foreign Missions for eight years past, Mr. Chas. W. Hand, having resigned, the office is now filled by Mr. Dwight H. Day.

A SIX weeks' United Study Class in *Christus Liberator* met at 156 Fifth Ave., New York, under the auspices of a Committee representing nine branches of the Christian Church, Mrs. Wilton Merle Smith, Chairman. The editor of WOMAN'S WORK led the Class of seventy to a hundred members, enthusiasm grew to the end, there were no fees and, at the close, a gracious free-will offering of $61.52 was taken up. Of this sum, eleven dollars was designated to Huguenot College, So. Africa, whose president, Miss Ferguson, is now in this country; the remainder was voted to Livingstonia Mission, to aid its fund for opening a station at Chitambo, the spot where Livingstone died on his knees. This station, which will be a distinct advance upon heathenism, is to be manned by Malcolm Moffat, grandson of Robert and Mary and, of course, nephew of Livingstone, with the aid of Mrs. Moffat and several Christian Africans.

"IT stirs one's heart to the depths," writes Miss Kirkwood, "to hear these Koreans praying with trembling voices for their country. One poor old woman shed tears while she prayed that the King might believe and that God would take care of their land."

COMPLIMENTS, on the arrangement and presswork of Central China Mission Report for 1905.

IN a hopeful letter from Miss McPherson of Aracaju, Brazil, she says, Nov. 1: "Scarcely a day passes that we do not have opportunities to give away Christian tracts or Bibles. The people accept the Word as they once accepted the alms we gave. Every week we find new people interested. It is blessed to see how wonderfully God answers. Nov. 9—One of the most difficult boys I ever had in school came to-day and asked for the Testament which he refused some time ago. He seems really converted. It is blessed to work."

Our Missionaries in India

AND POST OFFICE ADDRESSES.

Mrs. Walter J. Clark, Lahore, Punjab.
Mrs. J. C. R. Ewing, " "
Mrs. D. J. Fleming, " "
Mrs. H. D. Griswold, " "
Dr. Emily Marston, " "
Miss M. J. MacDonald, " "
Mrs. J. H. Orbison, " "
Miss Thiede (of Wagah), " "
Dr. Maud Allen, Ferozepore, "
Mrs. Chas. Forman, " "
Mrs. A. B. Gould, M.D., " "
Mrs. Francis J. Newton, " "
Miss C C. Downs, Jullundur, "
Miss M. M. Given, " "
Mrs. Elmer E. Fife, Lodiana, "
*Mrs. E. P. Newton, " "
Dr. Mary R. Noble, " "
Mrs. E. M. Wherry, " "
Miss Mary C. Helm (Jagraon) " "
Miss Jennie E. Jenks, " " "
Miss Emma Morris, " " "
Miss Sarah M. Wherry, " " "
Mrs. Calderwood, Ambala, "
Dr. Jessie R. Carleton, " "
Mrs. Frank B. McCuskey, " "
Miss Mary E. Pratt, " "
Mrs. R. Thackwell, " "
Mrs. Marcus B. Carleton, Sabathu, "
Mrs. Christian Borup, Saharanpur, U.P.
Mrs. John Forman, " "
Miss Christina B. Herron, " "
Miss Amanda M. Kerr, " "
Mrs. H. C. Velte, " "

Miss Elma Donaldson, Dehra, U.P.
Miss Alice Jones, " "
Mrs. U. S. G. Jones, " "
Mrs. A. P. Kelso, " "
Dr. Sarah Vrooman, " "
Miss Grace O. Woodside, " "
Miss Caroline R. Clark, Mussoorie, "
Mrs. H. M. Andrews, " "
Miss Alice Mitchell, " "
*Mrs. John Woodside, Landour, "
Mrs. Chas. H. Bandy, Fatehgarh, "
Miss Mary Fullerton, " "
Miss Margaret J. Morrow, " "
Miss Elizabeth V. Prentiss, " "
Mrs. Ray Smith, " "
Mrs. A. G. McGaw, Etah, "
Mrs. John H. Lawrence, " "
Mrs. Chas. H. Mattison, Fatehpur, "
Mrs. E. A. Enders, Mainpurie, "
Miss Mary Johnson, " "
Mrs. W. T. Mitchell, " "
Mrs. A. B. Allison, Etawah, "
Miss Reubena M. Cuthbertson, " "
Miss Emily Forman, " "
Mrs. S. M. Gillam, Cawnpore, "
Mrs. John S. Symington, Gwalior, "
*Mrs. D. B. Wyckoff, " "
Mrs. Henry Forman, Jhansi, "
Dr. Nellie Binford, Allahabad, "
Mrs. Arthur H. Ewing, " "
Miss Mary P. Forman, " "
Mrs. Sam'l Higginbottom, " "
Mrs. J. J. Lucas, " "

Miss Jean W. Tracy, Allahabad, U.P.
Mrs. Jos. M. Goheen, Kolhapur, S.M.C.
Miss Bertha G. Johnson, " "
Mrs. A. W. Marshall, M.D., " "
Miss Esther E. Patton, " "
Mrs. E. W. Simpson, " "
Miss A. Adelaide Browne (Kodoli), " "
Miss Sybel G. Brown, " " "
Miss Isabelle Graham, " " "
Dr. Victoria McArthur, " " "
Miss Alice L. Giles, Kasegaon, Satara Dist.†
Mrs. L. E. Havens, " "
Miss E. E. Scheurman, " "
Miss Grace Wilder, " "
Mrs. R. G. Wilder, " "
Miss Grace Enright, Saugli, S.M.C.
Mrs. J. M. Irwin, " "
Mrs. E. M. Wilson, " "
Mrs. Robert H. Goheen, Miraj, "
Dr. Winifred Heston, " "
Miss Daisy E. Patterson, " "
Mrs. R. C. Richardson, " "
Mrs. W. J. Wanless, " "
Mrs. Alex. S. Wilson, " "
Miss A. M. Jefferson, Ratnagiri, Bombay Pres.
Miss Emily T. Minor, " " "
Mrs. A. Lincoln Wiley, " " "
Mrs. W. H. Hannum, Vengurle, " "

† Via Karad.

In this country: Mrs. C. W. Forman, Wooster, Ohio; Miss Elizabeth A. Foster, 608 East 7th St., Wilmington, Del.; Mrs. Jas. F. Holcomb, 929 S. Frigueroa St., Los Angeles, Cal.; *Mrs. John Jolly, Toronto, Can.; Mrs. Robert Morrison, Penfield, Pa.; Mrs. John Newton, Lawreuceville, N. J.; Miss M. E. Rogers, 216 West 141st St., New York; Mrs. L. B. Tedford, Maryville, Tenn. * Not in formal connection with the Women's Societies.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

Revival at Ratnagiri, West India.

Station opened 1873. Church membership, 76, in 1904-'05.

I. *Rev. A. L. Wiley* gives the following (condensed) account:

Last May some of our missionaries received a rich blessing in the annual convention at Coonoor, South India, and returned inspired with the one thought of working and praying for a revival in the church here. From June to November, daily meetings were held.

The revival had broken out at Mukti among Pundita Ramabai's people, the last of June, and Prayer-bands were organized and went to Poona and Telegaum, where much blessing followed. We united in inviting a Prayer-band to visit Ratnagiri, and Miss Abrams* and ten girls arrived Nov. 26, and met with the congregation the same evening. The meeting began as usual, with a hymn. After two or three had led in prayer, and while one person was still praying, a member of the Prayer-band began to pray, and then another and another and another until all ten were agonizing before God, for the sins of members of Ratnagiri Church. A general outbreak of prayer all over the room followed, accompanied "with strong crying and tears." This scene re-enacted at subsequent meetings, was simply indescribable. It was a roar,—Niagara on a small scale. The Spirit worked marvellously; there were swaying, tumbling, rolling, shouting, crying, striking, all over the room at the same time. After half an hour, Miss Abrams started a hymn and gradually all quieted down. This occurred Saturday night. Sunday morning Miss Abrams spoke, followed by prayers in which with few exceptions all joined. At one o'clock a meeting was held for prayer for India, this being the day appointed. The Band were not present. There was not much prayer for India. It was mostly for ourselves, every one realizing that we were not yet ready to intercede for others. The regular service was held at four o'clock, a perfect storm of prayer bursting out the moment the minister said "Let us pray." At evening meeting the same scenes—the Prayer-band agonizing for the people, and the people in dreadful agony of conviction, crying to the Lord for mercy.

Monday, at 8 A. M., after a season of intense prayer, the break came. A Bible

* Ramabai's associate.

woman in fearful agony, got up and confessed her sins, and made restitution of five rupees, of which she had robbed the Lord. Another Bible woman made several confessions and some restitution. Then came one of the teachers, a woman, making confession and restitution of money. Then a former orphanage matron confessed to having given false accounts, and taken supplies aggregating hundreds of rupees. Others followed, confessing sins of the most dreadful character. This meeting continued to 11 A. M. The evening meeting continued from 8 to 12, in which many confessions were made. After going to their homes the people continued in prayer. At 3 A. M., children in the orphanage were still agonizing in prayer.

All, from the missionary down to the child of three or four, were humbled in the dust and were compelled to get up before the people and acknowledge their sins. Many confessed to breaking all the commandments, in most cases confessing particular transgressions. It was awful, but there was no peace found until it was done. Some were thrown on the floor and passed through agony before they would yield and confess.

Wednesday the scenes were simply indescribable. One woman was a real case of demoniacal possession. Nothing else will explain it. She was tossed here and there, over the seats and on the floor. At last, after much striving in prayer in the name of Jesus, the demon fled, but the same thing was repeated four different days, until we began to think their name was Legion, but when the fourth demon was cast out the woman found peace, and she is still rejoicing. When the people found peace, they would jump up and begin to sing and dance, their faces beaming with the light and radiance of Him who had met and conquered them. But soon they would be on their knees again, not for themselves now, but for others.

Meetings continued in intensity through the week. By Saturday, with few exceptions, the 110 Christians had confessed sin, and many had come into great victory and blessing. On Saturday, the little congregation from Vengurle, consisting of seventeen, large and small, arrived. On Sabbath afternoon the Lord's Supper was celebrated. Three boys from the orphanage were received into church fellowship. Such a blessed communion service was never before experienced in our little church, and we doubt if the like has often been experienced elsewhere. A perfect storm of prayer broke out and simply filled the church. The night before, the meeting continued from 8 P. M. to 3 A. M.

Monday, Dec. 5, the meeting began at 8 A. M. and continued until 5 P. M., attended with great blessing. At 8 o'clock meeting, while Miss Abrams was leading in prayer, a woman from Vengurle was rolling on the floor in great agony. Suddenly she jumped up, shouting: "Stop praying, this is no time for prayer; others must confess their sins first. If you don't stop praying——." She was carried out by force. It was a clear case of demoniacal possession. The woman was torn and tossed by the fury of the demon. Prayer continued unabated until she came into great blessing. She immediately came into the room and apologized for her action. From this time on, the meetings were devoted more to seeking baptism "with the Holy Spirit and fire." (Matt. iii : 11.) They were taken up largely with testimony and praise, and announcing of resolutions to give up evil habits. One teacher had just laid in a supply of 600 cigarettes. These he gave to a member of the Prayer-band, who took them out and burnt them. God's praise was much sung. "Let us with a gladsome mind" was frequently sung with a Hallelujah chorus. One night this chorus was sung for more than an hour without interruption, with clapping of hands and dancing. Many in their ecstasy danced until they fell down exhausted. No doubt many will say this was an unwise enthusiasm that ought to have been restrained. Those who witnessed it do not say so. Those who saw these faces in which the very glory of Jehovah shone, and still shines, knew that they had "Looked unto Him and were radiant." (Psalm xxxiv : 5.)

Dec. 12, Dr. Howard Agnew Johnston reached Ratnagiri and remained with us three days. He gave seven addresses through an interpreter. The Lord blessed them very much, and chose for him the addresses that the people needed, at the stage of revival that they

had reached. Miss Abrams and the Prayer-band left Dec. 18, to go to Wadgaon, another of our Mission churches situated in the Deccan. Meetings still continue each evening. The mornings are devoted to witnessing to the heathen. Such large bands of witnesses never went out in this place before, and the message is listened to as never before.

A few words about manifestations accompanying this revival. In many cases there is severe shaking of the body. When agonizing in prayer for others, the body is swayed from side to side, backward and forward. Falling and rolling on the floor and striking the breast, with awful crying, accompany deep conviction of sin, and casting out of demons. Many have seen visions of various kinds,—Christ on the Cross, angels with drawn swords, etc. Many have experienced inward burning. (Isaiah iv : 4.) In some cases this burning is so intense that they call for water to quench the fire. Simultaneous prayer cannot be restrained, and we would not if we could. It is a rare thing now to hear a single voice in prayer. While the speaker is still speaking, the Spirit of prayer will come upon some, and sometimes prayer breaks out all over the room and becomes a perfect roar. But it is not an uproar. In the midst of it one can experience the same peace that he finds in the privacy of his closet. Wherever two or three are gathered together, day or night, there will be a season of simultaneous prayer. It is not unusual, in the middle of the night, to hear a roar of prayer in the orphanage or in other places.

Is it all real? Come and see. Come to Christ in the same way these people have in the past month, and you will know. Differences of long standing have been made up, and a beautiful harmony and unity prevail. Restitution has been made. Silver and gold ornaments have been thrown into the collection bag.

The Lord has been very gracious to us, and we are praying that this graciousness may be shown throughout this whole land of India.

II. *Miss Minor* (Jan. 3, 1906):

You will rejoice with us, when you know how marvellously God has been working in our midst. During those days when Miss Abrams, Miss Cole and the Prayer-band were here, we seemed to be living very fast, events so crowded upon each other.

Miss Jefferson and myself had Miss Abrams and Miss Cole with us at our bungalow, and the girls of the Prayer-band were in a tent pitched near by. These girls were an example to us all. Three of the ten were not twelve years old, and it was wonderful to see them so earnest and so powerful in prayer. Early in the morning and late at night their voices might be heard bearing Ratnagiri needs,—of missionaries, Christians, the people about us,—before the throne of God. Their agonizing prayers could be easily heard through the walls of the tent, for it was like a roar, and often some of the Christian women might have been seen in their midst praying for their own needs.

MISSES MINOR, JEFFERSON AND BROWN EN TOUR.

As Miss Abrams gave the Bible talk (in Marathi, of course), these girls were praying quietly, and, at the close, a storm of prayer would arise which brought conviction to the audience. As you see from Mr. Wiley's account, money was restored, stolen goods were returned, and with much weeping the people confessed their sins and asked forgiveness of each other. Things were confessed, some of which were known to us and much that was unknown, but under the searchlight of the Holy Spirit could not be concealed. Burdens were not lifted until confession was made. One day's confession was not sufficient, but day after day the same person confessed to other sins, as God brought them to light.

Dinabai, a teacher's wife, seems very sensitive to sin and often is burdened, she does not know why, for people near her in the meetings who are not right with God. She sways from side to side as she prays and is often in great agony for the people who are on her mind.

After Miss Abrams and the Band left, all the masters and Christian people went out to preach to the heathen. There has been developed a great evangelistic spirit. The master of my school at Patavane has on his list the names of men and women of the little settlement and daily prays for them. His wife has been blessed in going out preaching. She has been a most retiring little woman, and confessed that before she never told her neighbors about Christ.

Widows belonging to the Zenana Mission (English) and Christians on that compound have received blessings. All are members of our one church and we all rejoice together at God's workings. We do not regard ourselves as separate, but one, and we have all watched with and prayed for different ones as they went through their struggles before coming into light. This verse often comes to mind: "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." (Ez. xxxvi : 23.)

III. *Miss Jefferson* (Jan. 18):

We had long been praying for a revival, but had not expected it in the way it came. . . . Our Bible woman, Kondubai, was obliged to make a humiliating confession in church—her husband did also. Then they together came home. Thinking she would be sad, I went to her room. From sheer exhaustion she was lying on her bed weeping and praying. Such agony one seldom sees. "Truly, Miss Sahib," she cried, "I am not fit to live." Then followed a season of such importunity, with strong crying and tears, as I had never seen before. Soon, however, she came out in great joy and under the influence of the Spirit she arose and danced around the room, saying, "I must hurry to church and tell of my joy," which in truth she did. I overtook her and urged her to get into our cart. Her joy knew no bounds and she sang aloud.

I should like to tell you a little about Shahurav and Dinabai, the school teacher and his wife in the village of Ambe Sheta. I told Shahurav to close his school and come in and live on our compound so that he might attend all the meetings. Dinabai was very weak, it being only fifteen days since her baby boy was given and also taken, and so we took her in our cart to meetings. The very first one she attended she was powerfully wrought upon by the Spirit and a deep conviction for her sins came upon her. She wept and prayed much. A day or two after, she was with us in the cart when we overtook Kondubai and, seeing her so happy, she said to herself, "When shall I ever be relieved of this burden?" and bursting into tears she prayed aloud all the way to the schoolhouse where the meeting was held. How she cried and lifted up her voice unto God to have mercy upon her and forgive her sins! Then she made a full confession and the Lord met her with wondrous blessing, and she arose and with radiant face danced before the Lord. It was a wonderful sight. Three of our women were utterly beside themselves with the joy of the Lord and they sang and danced to their hearts' delight, but to the great distress of their husbands. I had never seen anything like it before, but I recognized that it was of God, and I rejoiced with them. Their lives are changed. Dinabai was a weak, timid, retiring woman. Now she is strong in the Lord. Her face is a picture! All remark about it. She has been baptized with a remarkable spirit of prayer in which she is carried out of herself and is frequently unconscious of anything about her, but her spirit pours out her heart to God in wondrous supplication. Her husband gave up his cigarette-smoking habit, which had bound him fast. Since then he has had great liberty. They have both returned to their village and work. I was out yesterday, and what a change! I am sure there will soon be great blessing in that village. Both have very childlike faith and God will honor it. We cannot be thankful enough to our Heavenly Father for reviving our hearts and giving us new joy and strength for His service. We have felt the need of humbling ourselves, with our people, before God.

Revival at Kodoli, West India.

For the past two months as a church, and for a much longer period as a station, we have been asking for a revival. While God was pouring out His Spirit in Pundita Ramabai's school, I sent two of our Christian women to Mukti, praying that God would give them a new message. They were there ten days and learned much. They came back to Kodoli and in November, when I returned from Mission Meeting, the first words I heard were from one of the big boys, "Missi Sahib, the revival has come."

At many of our prayer-meetings the girls and boys were greatly moved by the news these two women brought, of what God had done in Mukti. They cried aloud and shouted; some prayed audibly, but there was then no confession of sin. Meetings were held every night. The behavior of the girls improved in a marked degree. Quarrels stopped and for fifteen days school work went on without friction between matrons and girls.

Last week (in January), Miss Abrams came to Kodoli, bringing with her eleven young women, who constitute the Prayer-band. They are school-girls who had charge, as matrons, over 100-200 girls. When the revival came to Mukti, these special girls were so filled with the spirit of prayer and intercession that they wanted to give to it their entire days. Ramabai told them that if they did this it would interfere with their studies and they might not pass in their examinations, but, if they wished, they could make this free-will offering of their lives to their Master's service.

Miss Abrams is now giving a year of her life as an evangelist, going with these girls, as they receive invitations, to adjacent missions. She, herself, handles the Word of God with great skill, and the girls literally pray day and night, taking only a short time for sleep and meals. The praying is simultaneous, with groans and tears, sometimes continuing a half-hour or longer. The girls sit as usual on the floor, and their bodies shake or sway with the fervor of prayer. We have three services a day of three hours or more, each.

Sins have been confessed and new resolves have been made. The confessions we have listened to show how deep was the need of this thorough searching of hearts, even if we have to sacrifice everything else to accomplish it. Last night five rupees were laid on the table—a vow made long ago to the Lord, but unpaid until now. To-day three needles were brought back to me and two *pice* for stolen thread and cloth. One girl brought two needles and said she had stolen *one*, but the Bible said we must restore *double*. Three of the strong men of the church have given up tobacco. It is proving a fierce struggle, but it is that they may be made more acceptable servants of the Lord.

This story tells inadequately of the beginning of a blessing which we pray will be world-wide.

Later.—The revival is touching many lives; there is a mighty Jericho to be conquered. Work is absolutely given up to make time for prayer. Our church is being humbled as, one by one, confession of sin is made; individuals are blessed; quarrels of long standing are made up; obstacles to unity are being removed and lost lives reclaimed.

A. Adelaide Browne.

Miss Abrams is led by the Spirit to give very strong messages from God's Word, but the special feature is the Prayer-band. Day and night, in the meetings and out, these priests of God are fulfilling the ministry to which we are all called, praying, pleading, often "with strong crying and tears," for the salvation of souls, for the cleansing of lives and an outpouring of the mighty Spirit. In answer to these prayers, such a deep spirit of conviction, confession and seeking after God and His richest blessings is poured out, as has never been seen here and is seldom seen at home. The youngest, the most ignorant, are often the first to be signally blessed because they are humble. We missionaries have had to learn the truth of I. Peter v : 6—that we must let God search our hearts very deeply, must humble ourselves in the dust by public confession of even heart and thought sins and take our right place with the lowest, if we would be sharers in the outpouring of God's Spirit promised in Acts ii : 17,

and now so literally fulfilled. We may all share if we pay the price.

It is an unspeakable privilege and unceasing joy to be living in these wondrous days. Will you not all share at home in the prayer for India and the world, "Oh, Lord, send a revival and begin in me!" *Alice L. Giles.*

A SOUTH INDIA SONG.

At a function in one of the C. M. S. schools in South India, a band of boys stood up before the company and sang to a very quaint, lilting melody, which haunted me for days, the following equally quaint words, which at the time seemed exquisitely pathetic:

(1) "What vessel are you sailing in? declare to us the name."
"Our vessel is the Ark of God, and Christ the Captain's name."

CHORUS—Hoist every sail to catch the breeze; the sailor plies his oar,
The night begins to wear away, we soon shall reach the shore.

(2) "And what's the port to which you're bound? declare to us the way."
"The Heaven of Heavens is our port; the realms of endless day."

(3) "How many have you now on board the Royal Ship divine?"
"We've many, many thousand souls, who feast on milk and wine."

(4) "But are you not afraid some storm your bark will overwhelm?"
"We cannot fear—the Lord is here—our Father's at the helm."

(5) "Have out your boat. I'll go along, if you can find me room!"
"There's room for you and all that will; make no delay, but come."

(6) The sun is up, the clouds are gone; the heavens above are clear.
The city bright appears in sight: we are getting round the pier!

(7) And when we all are landed safe, on the celestial plain,
Our song shall be the Worthy Lamb. that was for sinners slain!

—*Church Missionary Gleaner*, London.

Signs of the Times in Fatehgarh District.

How we are indebted for this account is explained by the following lines from the writer: "Generally I have only limited time for writing and make one letter do for two, or, as a Hindustani man said who was learning English, 'I think I can kill two birds with one stone in three days.' Just now I am getting heaps done in the way of writing, for I am in bed with tonsilitis and can write from morning till night." Yet one may not dare to wish that Mrs. Bandy may have tonsilitis annually.—EDITOR.

For several years we have had large numbers of people baptized in this district from amongst the lower castes. These people are scattered in villages and generally poor, but not because they are idle or shiftless. Some have likened low-caste work to slum work. It is very different. Most people in the slums are there because of inability to cope with the rushing world around them; most of them at some time have had an opportunity to rise. In India, because one is a low-caste man is no reflection on his ability; he is a product of the system. His parents were low caste, he is low caste and his children remain low caste. Aside from Christianity, they must remain poor and ignorant no matter what their ability to acquire learning and wealth. Many of these people are stronger physically, keener intellectually, better morally and more diligent in labor than their high-caste neighbors; but so soon as the land-owner finds his low-caste renter, by his hard work and frugality, getting ahead a little, he puts up the rent and sees to it that the man is kept in a state of helpless serfdom. Neither the low-caste man nor his sons are allowed to be taught by pundits or to sit in a government school. One would suppose that all spirit and ambition would have been crushed out of such a depressed people; but it is not. Here and there, a sober, sensible, good man or woman in nearly every village hears the gospel, sees a glimmer of light. Hope long buried lives and rises high. A message has come from heaven for him who never had a message from any one before, except heartless orders. He believes the message, accepts the terms, breaks off his allegiance to idolatry, cuts himself off from his "outcaste brotherhood," which is dear to him because it is the only brotherhood he has ever known. He asks for no financial help, says, "I will continue to

cultivate the field or clean the village. I will do the will of this Saviour, if you will teach me what His will is."

We have, so far, taught this man very little—to believe on the Lord Jesus Christ, to confess Him and be baptized. We make no promises, but leave him and go to another village. In a few days we go back and find that our new brother has borne witness to his family and relatives and they all say: "Yes, *we* will follow such a Master. Baptize us and teach us His will." They ask for no more than to be taught, but how can they be taught if there is no teacher? Were but one village making such a call, we could go and spend three months with them and teach. But this experience has multiplied itself in scores of villages. Some would say: "You go too fast; do not baptize till you have teachers." But until some are baptized who wish to be taught, from what material shall we make the teachers? In order to supply this demand, training schools have been opened at the missionary center, often under a tree near the mission house or on the verandah. A bright, earnest young man from a village, who has already brought many up to the limit of his knowledge and experience, is asked to come with his family into this school and prepare himself for a teacher. He says: "Yes, I will go, but how may I live while in school? I own nothing, live from hand to mouth." We promise him a monthly stipend of one dollar for himself, fifty cents for his wife and sixteen cents for each child if they all will spend all the time in school that we require.

The candidate for instruction comes to the station with his family. They are like children for they have everything to learn. Never heard of Sunday, never heard of Ten Commandments, never sat in a church service, know nothing of God's attributes. Just one saving thing they know, that Jesus is the name of their Friend and Saviour. They are bright and eager and, in seven months or a year, they can read and write through the first Hindu book, can count and write numbers to 100, can add and subtract, can tell you in their own language, and understandingly, the contents of Genesis and Luke from beginning to end. They have attended church services, Sunday-school and Christian Endeavor and are happy in the opportunity to go back to their own village, where they can conduct a Sunday-school themselves. They have learned to sing, to pray, to trust Jesus with a simple faith. The wife has, in addition, learned to sew and use a comb to advantage on the children. She has learned to respect herself. She has new hope. Her face has changed. One need only go to their old home with them to see the difference between the one a teacher now and the untaught neighbors so pleased and proud of them, to be sure that this is a genuine, a needed and successful work.

How shall we supply the demand for teachers? We sent out six last spring and all have schools in several near villages and, if they teach, their stipend must continue, else how can they live? Over seven hundred were baptized during the year, for whom no teachers are ready. We had hoped to fill up our training class this winter. Hosts of bright young men willing to come, but no money for stipend. Not a dollar of increase for India from the home Church. Surely the Church at home can keep up with this work if they know about it. People here do not ask you to give it all. They learn to give from their poverty, and in time will be self-supporting. But they must have help at first, for there must be a little schoolhouse and church. The teacher, who before he was a Christian was probably one of a dozen occupying one little house, has learned that for health and morals a family ought to have a room of its own; so he must have a little mud hut. A few weeks ago, thirty people were baptized in one village, and they gave half a month's salary for one man and said, "Send us a teacher and we will support him." But we have no man ready. Who will give a man $1.75 a month till he gets a training? *Mary E. Bandy.*

REPORT FROM FATEHGARH.

It has been, all told, my best year in India. I had charge of evangelistic work of the station, including churches, Sunday-schools, Christian Endeavor societies, day schools, and so forth. We have nine church organizations, five of which have been organized within two

years, three since February, 1905, and we have a presbyterial order for three more which will be organized soon after Christmas. We have fifteen C. E. Societies. To-morrow we are to have a rally. The all-India Secretary is to be here; we shall have a brass band and march with banners and song to four different churches during the day. We had last year an enrolled attendance of 1,260 in Sunday-school. If we were to count average attendance, it would be about double that number. All this Christian work has been carried on by a band of workers about one-third of whom are on our evangelistic staff; the rest are voluntary workers. They are of all sorts, some by temperament and faith always enthusiastic, others always at the point of failure and discouragement, most of them at all stages between.

I have been superintendent of schools and it is part of my work wherever I go to inspect and examine them. Then there are English and Hindustani sermons, prayer and Christian Endeavor meetings, temperance addresses, meetings of Presbytery, Synod, General Assembly, conventions, monthly conferences, evangelistic and revival meetings. As side issues, I built a six-room residence for missionary ladies, including stables and out-houses, built two little churches and five houses for preachers or teachers. When I say "built" I mean I was architect and chief mechanic as well as negotiator for land. Lest you should think the Board has been dealing lavishly with us in this building, I should add that it has not been obliged to give us a cent. For the ladies' residence, one missionary bore the expense. For the churches and preachers' houses, the people themselves gave a good share, a few friends from home and ourselves helping out. We are going to put up seven new churches just as fast as we can find the money. We have to raise about $25 for each church above what the people can give.

	1905.	*1904.*
Hindustani churches	9	5
Christian community.....About	2,200	1,262
Communicants added	147	88
Baptized from 41 heathen villages	683	361
Contributions from members to pastors and for evangelistic work.....Above	$450	$357
Sunday-schools	39	23
Day-schools for Christian villagers	21	..

Chas. H. Bandy.

RESUMÉ OF THE THREE INDIA MISSIONS.—*Punjab Mission*, first stations founded: Lodiana, 1834; Saharanpur, '36; Sabathu, '36; Jullundur, '46; Ambala, '48; Lahore, '49. *North India Mission:* Allahabad, 1836; Fatehgarh, '36; Mainpurie, '43; Dehra, '53. *W. India Mission:* Kolhapur (1852) adopted by the Board, '70. *First Founders:* John Lowrie (Lodiana), less than three years in India; John Newton, fifty-six years in India (Lahore thirty-two years); Chas. W. Forman (Lahore), forty-six years; Golak Nath, first convert, 1835, ordained minister (Jullundur), '47-'91; Jesse M. Jamieson (Ambala), twenty-one years; John H. Morrison (Allahabad), forty-three years in India; Royal G. Wilder (Kolhapur), twenty-four years. MARTYRS: Four missionaries, their wives and two children, murdered in the Mutiny, 1857.

	Ordained Missionaries.	*Laymen.*	*Women.*	*Native Force.*	*Churches.*	*Communicants.*	*Added in the Year.*	*Pupils in Schools.*
1855	34	0	23	34	..	290	...	3,885
1904	54	7	97	603	39	4,736	728	8,034
1905	48	9	102	599	38	5,053	922	9,168

A Hunt in India.

The Doctor Missi Sahib at Miraj held a letter from the husband of a G. P. (grateful patient) open in her hand. It contained an invitation to the mountains with a shooting expedition in prospect, and she was not long in deciding to cut loose for a few days from diseases of women and children, lectures in the Medical School, sleepless nights, anorexia and neurasthenia, for the sake of taking a rest on the mountain tip-top.

The day of the hunt dawned bright and clear, a stiff breeze blew up from the east, but it would have taken more than an east wind to chill the ardor of the Doctor, in whose veins was leaping a great excitement. Reports of her professional prowess had reached the indulgent ears of the Chief of Vishalgurd, who forthwith called upon her with his retinue, bringing for her use all manner of shotguns and rifles with ammunition galore, and a noble steed to convey her to the edge of the jungle. So, on this

day, there was a glow in her hitherto pale cheek as she appeared ready for the fray, clad in a silk-lined coat and white kid gloves—last American remains—stout shoes and a topee. With glee she mounted the steed and joined Mr. G. P. and son Bobbie—aged twelve—and a half-dozen other knights of the chase. As they proceeded on their way the party was frequently augmented by sombre blanketed figures, which arose out of the ground and silently plodded along in the rear, until the procession numbered sixty-odd individuals. At the edge of the jungle a halt was called, the blanketed spectres cast off their robes and stood at attention wearing black skin and a belt. Much good-natured parley ensued as they were divided into groups to begin their howling and beating of the jungle. The Doctor looked on with a smile. Time was when the mere sight of one of these fierce-looking mountaineers would have filled her with a haunting fear, but now she would trust any one of them with her life.

It was a strange scene. Only one white face and that a frail-looking woman's who sat her horse amusedly in the midst of that gesticulating, laughing, hideous mob, while the mountains reared their bristling summits far above, and in front stretched almost impassable jungle.

The groups of beaters separated in various directions, while the shooters moved on to vantage points. After fording a swiftly flowing river the Doctor bade farewell to steed and coat and gloves, and taking her gun, by proxy of coolie, began to trudge the narrow path in the rear of G. P. and Son. Scarcely had they entered the thicket when suppressed exclamations announced evidences of a recent tiger prowl—there were the tracks. The Doctor's head swam. The atmosphere suddenly took on that intense stillness which accompanies the advent of a crisis. The controlled excitement, the alert attention, the sharpening of all the faculties, gave her the feeling of a near tragedy, while at the same time she became unusually conscious of the rubbing of grasshopper wings, the twittering of birds, and scarlet jungle flowers in striking contrast to the brown desolation of the thicket.

Up and up they went through a path cut by a coolie's sickle, the shooters dropping off one by one to take post in a low tree or dense underbrush, to await the prey. On a great rock with commanding view, the Doctor perched. "Don't expect a tiger," Mr. G. P. explained; "they are gotten by decoy and stealth, but the beaters will likely scare up a deer." The fierce sun beat down upon her back. On a distant hillside she could see monkeys playing tag in a tree. The wind took up the voices of the beaters, tossed them and carried them, so that the sixty men approached their central rendezvous without startling any game of size.

Then came the ascent into the second jungle, made up of magnificent trees and festooning vines, where natural arbors invited one to a cool rest, and spreading branches shielded from the burning sun. High up the slope beside a brook-bed the Doctor sat down to wait. Above, a leafy canopy. On every side, stupendous trees with trunks creeper-clad. A white organdie butterfly trimmed with black silk polka dots fluttered near, while another of black chiffon poised delicately among the green, and a brilliant-hued humming-bird flashed from flower to flower. In the midst of the stillness her ears caught the sound of a deer sharpening his horns upon the body of a tree. As the cry of the beaters was raised, fat jungle fowl swept slowly and heavily along just above their heads, giving a plain challenge to the guns. Three graceful deer came leaping over impassable fastnesses, and the sound of shot mingled with yells of men, the smell of powder with odor of wild flowers.

. . . . . .

At sunset-time came the tramp homeward. A prospect of dinner and sleep lured to human habitations. The sun touched the ridges with a parting glow; the long shadows of dying day overspread hill and tree; the evening air was heavy with fragrance of the jack-fruit blossom, curious bulbuls tipped their cocked hats to the weary stragglers, while a bird of paradise waved the long white satin ribbons of his tail in last farewell.

Winifred E. T. Heston.

MIRAJ Mission Hospital, 1905: 65 beds, in-patients 692, dispensary attendance 7,005.

ONE woman at Miraj remarking that the Bible was all about men, a study of women proved helpful.

Signs of the Times Among Brahmans.

I should like to tell you of a very interesting bit of our present work at Jagraon. It began with a naked, ash-covered "holy man" sitting by the wayside with a book, and a Christian worker who had himself once been a "holy man." This *fakir* had vowed to go naked for twelve years, not to sleep at night, to sit in the midst of five fires in the heat of India's sun, and so on; eleven years had passed and one more remained for the fulfilling of the vow which was to assure him of rebirth as a king. But Badawa found him.

Badawa is ignorant, can read his Bible maybe a little, write a little, probably can count to one hundred, possibly can add a little. He is one of our best workers of that class, because he believes that the gospel is the power of God for salvation, and when Badawa gets hold of a man who gives him half a chance, he does not let go of him until that man either accepts or refuses Christ. He is a fisher of men. He saw this "holy man" (you can hardly picture anything less holy than he looked) and took him to his home, and for ten days he taught, reasoned, argued, persuaded, and—the man yielded. He cut off his long, matted, ashy hair, gave up his begging bowl, his necklace of beads (answering the purposes of a rosary), his conch shell by which he called his followers, all his paraphernalia, and came to Jagraon clothed and in his right mind.

A month of teaching convinced us of the *fakir's* sincerity and he was baptized, but he was not ready to stop there. He was a Brahman and had probably received his food as his divine right all his life, but, for the sake of the new teaching, he watched the fruit in the garden, cooked the food for our school of low-caste children, and made himself generally useful, showing at the same time a most humble, teachable disposition. After some months of a growing Christian life, the former *fakir* was sent to Khanna for further training, for his great desire was to learn enough to go back to his people and teach them the good news that he had heard. From there he was carried off by force and we lost sight of him, but after a time he came back bringing three of his own people to be instructed. These have also been baptized, and one of them has brought four more, all Brahmans, all apparently in earnest, eager to learn more of what "we have been looking for all our lives."

HOLY MAN ON BED OF SPIKES.
Photograph kindly sent by Miss Clark.

One man had been the family priest for some of his people, and was obliged to give back everything he had ever received from them, and then they spurned him as a low caste. This ex-priest comes to us and we set him to work as a table servant, and he had never to lift his finger before to do a stroke of any kind of work. One can have no idea of what it costs these people to become Christians. We cannot conceive what it means to them to be cast out of the company of the "high born" and become companions of people who, before, would not have been allowed to touch them. I pray God to give me sympathy, and I marvel at the miracle which changes a Brahman to a Christian.

A number of these converted *fakirs* are among the very best Christians, and I am trying to believe that under the hideous repulsiveness of their outward appearance there may be others with a true desire after God. Many of them are undoubtedly steeped in sin, and their faces show its impression, but even some faces become transformed, as the new life gets possession of mind and body.

Emma Morris.

FEROZEPORE.—A Brahman came to me the other day and wanted to be

baptized. He protested that he was the most learned Brahman in the province, but that he had been a knave and a humbug all his life and now sincerely repented. He would be a Christian now and reform his ways. Then he began making conditions—a salary and a wife! He was more outspoken than some. *F. J. Newton.*

Mr. Uppal of Rupar referring to those who are intellectually convinced, writes: "O how I love one of them, a high-caste Brahman. I usually ask him, 'What is the state of your heart?' In reply he invariably says, 'I am a Christian. Jesus Christ is the Lord, my Saviour.' I ask, 'Why don't you confess your Lord and Saviour by baptism?' He says, 'Papa, I am a Christian in heart but cannot make up my mind to mix with all sorts of Christians, especially the Sweeper Christians."

JULLUNDUR GROUP, ABOUT 1901.
Center, the late Mrs. Jessie Dunlap Newton and C. B. Newton; right, Miss Given; left, Miss Downs.
Photographed by Miss Alice Mitchell.

WOMEN'S MEDICAL WORK IN THE INDIA MISSIONS, 1905.

Women physicians, 13, of whom one is also teacher at Woodstock and two are wives and mothers. Trained nurses, 2 Americans, besides Indians; number not reported.

Gathered from Reports:

Sarah Seward Hospital	*Allahabad*	Dr. Margaret R. Norris.	
Over 30,000 treatments (not patients).		(Assisted by a staff of seven or more.)	
Philadelphia Hospital	*Ambala*	Dr. Jessie R. Carleton.	
In patients, 260; new patients, 9,473.			
Women's Hospital	*Ferozepore*	Dr. Maud Allen.	
In-patients, 206; out-patients, 4,635.			
Denny Mission Hospital	*Hoshyarpur*	Dr. Dora Chatterjee.	
In-patients, 24; new patients, 8,226.			
North India School of Medicine for Women	*Lodiana*	Dr. Mary H. Noble,	
No report.		Surgical visitor and lecturer.	
Hospital	*Kodoli*	Dr. Victoria McArthur.	
In-patients, 161; Dispensary attendance, 8,637.			
Mission Hospital	*Miraj*	Dr. Winifred Heston, associated with Dr. Wanless.	
Surgical operations, 170.		(In sole charge for some weeks.)	
Delhi Gate Dispensary	*Lahore*	Dr. Emily Marston.	
Total visits, 10,900; in homes, 151.			
Dispensary	*Dehra*	Dr. Sarah Vrooman.	
New patients, 1,200.			
Dispensary (now closed)	*Fatehgarh*	Dr. Nellie Binford.	
New patients, 7,335; visits in homes, 288.			
Dispensary (now closed)	*Vengurle*	Mrs. Alex. W. Marshall, M.D.	
Attendance (not patients), 1,200.			

Bits from India Reports for 1905.

ALLAHABAD: Government grants increased for Boys' School and Mary Wanamaker School for Girls; 85 pupils in the latter; crying need for classroom building with modern furniture.—Sunday mornings Prof. Higginbottom conducts a voluntary Bible class for non-Christians.—By her marriage, in Jan., Dr. Norris is withdrawn from the Mission. She left a parting memorial of her energetic efforts, in a cottage for housing members of the staff, built on the Hospital property. She is succeeded by Dr. Binford.—Mr. Preston Edwards refers to an awakening in Jumna church as cause of "deeper thankfulness than any other event of the year." Members voted to increase their subscription to pastor's

salary fund and raise a monthly subscription for carrying systematic gospel work into villages; "better still, many have offered to go themselves and preach. The first expedition was successfully accomplished by a dozen men and boys on a school holiday."

ÉTAH.—*Before* the Station opened schools, scarcely one in five hundred had a chance to learn to read. Since, thirty-five *teachers* have been raised up from the mass of illiteracy in the district; last year 400 Hindi 1st Readers were bought in villages.—Baptisms, 190; church established at Basundra with 10 charter members.—One industry opened for boys and successful, sewing.—A Brahman young man, formerly policeman, was baptized and placed in charge of the work squad.

JHANSI, Rev. Henry Forman: "We are fortunate in having three missions working together almost as one: The Woman's Union Society of America, with its excellent hospital, and Dr. and Mrs. Wilkie of the Canadian Presbyterian Church, who are opening a vigorous work both in the city and district. In the city church, workers and members of the three missions meet as one body. While the building is owned by our Mission, the Church is not any longer a part of the American but of the Indian Presbyterian Church. This unifying of our church life and work is a source of cheer and strength to all. Sipri Church is in Sipri Bazar, a suburb west of the city, near the railway quarters. As many Christians who come to Jhansi to get work are employed in workshops or on the clerical staff of the railway, there are perhaps fifty Christian families in this community. Many have fallen into reckless and wicked lives. The church was organized in April; about twenty members. A strong Church is needed that will hold out a hand to Christians coming in from other parts of India, and I ask help in providing an inexpensive but attractive building, in place of the poorly located and ill-suited shop that we now rent."

PHILADELPHIA HOSPITAL FOR WOMEN, AMBALA, INDIA.

Patients from the go-as-you-please ward in their favorite spot. Small boy on the bridge is last of 95 famine orphans who passed through Hospital on their way to orphanages, 1900–1901. Caretaker has her hand on her little girl's shoulder.

HOSHYARPUR—Rev. K. C. Chatterjee in charge.—Added to the Church, 224, a larger number than at any other station.—Miss Downs writes: "In Santokh Majara are three young women said to be the model wives of the place. These were trained under Mrs. Chatterjee."

LODIANA DISTRICT.—Miss Jenks (at Jagraon): "We were able to carry on itineration from November till March (1905), but only visited about 125 of the 500 villages."—School for women at Morinda was most inspiring. Blind Narain Singh came to teach singing—a popular part of each day's programme. "One woman who never before had fel-

lowship with Christians outside her own village said: "I have received new life and will never be my old self again. I knew nothing but work and gossip and quarreling, but now I shall never stop learning."

How We Carry the Gospel to West India Villages.

Come, spend a little time with us at Kini, one of the out-stations. We are living temporarily in a part of the bungalow owned by the chief of Kini, and Mrs. Wilder, Miss Wilder and your humble servant compose our little family circle.

I have just awakened and find it is 5.30, time to be preparing for the work of the day. "Rama, it is time to get up!" "Yes, Misses Sahib," and I imagine he has some doubt in his mind whether I have not made a mistake and called him at midnight instead of 5.30, for it is really very dark. "Kashebai, Mumtabai, come! Get up!" "Ye-es," in a sleepy way from our sunshiny Mumtabai, who is rubbing her eyes open. So I go to get ready, for we have a long walk ahead of us and the sun is very hot.

Chota hazri (early breakfast) over, the school teacher who is to show us the way is in waiting for us. "Rama, are you ready?" "Came," from the back of the house, for they always say "came" in Marathi when they mean they are coming, though it may be an hour later that they arrive. Rama, however, good, faithful Christian boy that he is, comes on the run. "See whether Kashebai and Mumtabai are ready"—these are the Bible women. Rama returns, saying, "They are combing their hair," so the master, Rama and I start off slowly down the road. At the place where we turn, we must sit down and wait till the women see us, for they do not know the way.

"There they come!" Rama has spied them, so we turn off into a narrow footpath bordered on each side by a cactus hedge. "Be careful of the thorns, Misses Sahib." Rama's word of warning is just in time. Here, we pass a place where they are making sugar; the juice from the sugarcane smells good. Now we go through the dry bed of a brook. Here we are coming into a grain field, and a winding path leads us to the bed of another empty stream in which we walk half a mile; thence into another field, and still another field, and out into another narrow path hedged by cactus and, suddenly,—here is a village. The people smile kindly at us and salaam to the master. He leads us through a short street and, making a quick turn, we come upon a crowd. What does it mean? Is it a Hindu feast day? No; only a crowd of people, once Christian, now Hindu, who are waiting to welcome us. We step into a verandah enclosure and there are twenty-five schoolboys seated, who arise almost as one boy and give us the Indian welcome by placing their hand to the forehead. Blankets and sacking are spread on the floor for us, and no sooner do we sit down than the room is filled with people, mostly men. The women are afraid to enter, so I ask the men near me to move back a bit and about twenty women come in and sit close together by me.

We sing a song; then Kashebai gives a fine gospel talk and tells them of their great sin in going back into Hinduism and pleads with them to return to the loving Saviour. How well they listened! and they seem earnest! Look at that man with the cockey coat; he has a good face. There are tears in his eyes. Yes, real tears. Look at that man right in front. He, too, seems touched. His eyes are moist. They are not the only ones that are affected, for there are several men at the back of the room whose eyes are not dry. See this dear woman next me! Her baby is playing with my dress sleeve, and she is looking down, and do I see a tear rolling down her cheek? Yes, it is! Dear soul, may you come back to the Lord and know His love, so you may teach that sweet baby boy of yours to serve Jesus!

Now Kashebai has stopped speaking and asks me to say a word. (First, a word of prayer to the Father to give me a message for these hungry souls.) They listen to my poor Marathi. Do they understand what I am saying? Yes, I believe they do, for still there are tears in the eyes of the man with the cockey coat, and in other eyes also. Some are nodding their heads and agreeing with what I am saying. Oh, Father, give this man a message to-day! Could I

help but breathe this prayer, for him and all these eighty adults and many children that were before me? How one longs for a Marathi tongue! How I wish Miss Wilder had felt equal to coming.

We sing a song, the tune of which I wish you could hear, it is so sweet, and the workers with me like it and sing it well. The chorus is, "Sinner, you come, come, come; seek refuge in the Lord." Then a few words from a Christian man, another song, and it is time to start home.

Going to the *tonga*, what was my delight to meet Miss Wilder. There she was, so she went over to the people, still seated on the verandah, and I sat in the *tonga* with Mrs. Wilder so she would not miss her daughter, whom she likes to have always near. While waiting, a Hindu man came along and began to talk, so we had an opportunity of giving our message to him.

Dear Christians at home, may many of you feel a burden for the souls of these people that we saw to-day in the little village of Ahmp. *Once Christians, they have gone back into Hinduism.* Will you join us in prayer for them? We are praying for a revival in our Mission. The Spirit has begun to work in Ratnagiri and Kodoli. Will you not strengthen our prayer chain?

Bertha Gertrude Johnson.

Latest About Revival at Ratnagiri.

[After mentioning that six girls in the orphanage and two Hindu women who had been under missionary influence, were brought out by the revival and have been baptized.]

The principal feature of all the meetings is prayer, which is always simultaneous and continues often for an hour. One night, prayer began at 8.30 and continued without any break until 11.50. Twice the prayer had almost died down, but one woman without any break agonized on, for the salvation of her own heathen relatives. After awhile, others would begin again. At 11 o'clock the leader gave an opportunity to leave. Some remained, and the prayer continued until finally this woman stopped at 11.50, exhausted by her long period of intercession. In the Sunday-school, Jan. 14, the season of prayer continued a long time. Finally all ceased but one woman. She continued praying while the lesson was taught, during closing exercises, and after school had been dismissed.

Another feature of the meetings is rejoicing over sins forgiven. This rejoicing has been a stumbling-block to those who have not had complete victory. Singing and dancing for joy does not seem to such an orthodox performance in God's house. One evening a boy got up and criticised this, saying he had the message from God. His remarks were such that there was no doubt about its being Satan's work and a storm of prayer broke out for this boy.

There is also much testimony and praise. Many receive promises during prayer, and get up and repeat them with joyful faces. Addresses are given at all the meetings, but the principal feature is prayer. All realize that the great work of the Church in these latter days is intercession. When will the Church as a whole come to realize this?

Some are criticising what they term the "physical excitement" here. This charge is as inappropriate as was that of drunkenness on the Day of Pentecost. We have no right to dictate to the Lord as to how He should carry on His work. If the present writer had been choosing the methods for carrying on a revival, they would not have been those that are being used, but the Lord helped him to keep his hands off, and let the Lord work in His own way. We must remember that this is not the West, and we should not try to make the Church in India conform to our own fastidious notions. The public confession of sin here is criticised also, but with those of us who accept the Bible as God's word, James v: 16 is still authority. The writer desires to state that he does not give the public confession of sin as a proof of the spiritual character of the revival, but changed lives are the proof. "By their fruit ye shall know them." The change is very marked in many lives here. But let criticism come. We should expect it. All marvellous manifestations have been criticised from the beginning. The Pharisees said of Christ, "He casteth out demons through the prince of demons."

A. L. Wiley.

LETTERS FROM MISSIONARIES

INDIA.

DEHRA TRAINING TELLING IN THE HOME.

MRS. CALDERWOOD wrote from AMBALA:

One forenoon I looked in upon the headmaster's children, who had recently lost their mother. It was a pleasure to see the rooms neatly settled and the eldest daughter teaching her little sister to read Persian Urdu, while her busy fingers were working a sewing-machine, at which she was making clothing for her brothers. I told the girl how this pleasant sight cheered me, and in reply she spoke in terms of gratitude of the Dehra School for Christian girls, where she had been educated, and where she is now a pupil-teacher. The difference

BETWEEN CHRISTIAN AND HEATHEN HOMES

had never before struck me so forcibly. My work that morning had been among wives and daughters of the trading caste. Their houses and inhabitants are filthy. The mistresses and servants shout at each other and talk in high-pitched voices, using abusive language at the slightest provocation. Yet they are eager to learn, and listen to the gospel message and to singing.

An English lady had said to me, "What becomes of the daughters of your native Christians? You do not train them up to be servants, so *what* do they do?" I arranged for this lady and the Dehra girl just mentioned to meet, and the girl made a very good impression. She used good English, recited some poetry and quite charmed the English lady, who remarked upon her nice, modest bearing which had none of the queer shyness which characterizes girls of this country. She was highly pleased when I told her that this girl did all the cooking for her father and brothers during her vacation at home. Her mother died many years ago, and

ALL SHE IS SHE OWES TO THE SCHOOL

at Dehra. We who work amongst Hindus and Mohammedans appreciate the good done by that school, and what speaks volumes for it is, that girls brought up there love the place all their lives.

In a large Mohammedan family, four out of six daughters became widows. As they had all been married to poor husbands, I was wondering what I could do to help them earn a living. It occurred to me that their father employed a painter in his establishment, who painted lanterns, boxes, signboards, etc. I advised the daughters to get the father to teach them how to paint the articles which he sells. One morning, to my delight, I found the yard of their zenana beautifully clean and the daughters busy painting lanterns. As one thousand were needed for an approaching Hindu festival, the father was glad to have their help, and they did the work very well. If such as these, who know much about Christ, could come out boldly and confess Him, we should see great results. In many instances they wish to do so but when confession is urged the answer is, "Our time has not yet come, but it will come; we are sure of it." These women were pupils in one of my zenana schools about ten years ago.

MRS. W. H. HANNUM wrote from VENGURLE, W. India, Jan. 31:

I must tell you what a comfort a sentence in WOMAN'S WORK this month has been to me. The sentence (under "Our Book Shelf") was: "The thing which feeds missionary zeal out here is not *results;* it is the constraining love of Christ within the heart. Just now, with only my husband and myself, one native unordained preacher and two school teachers, we are not, humanly speaking, a strong body against such open sins of every conceivable kind as prevail here. I shall keep that sentence in mind and I know it will help me. We have opened

A NIGHT SCHOOL

for low-caste people. It would do you good to see the big closed-in verandah full of nearly grown, eager lads. I cannot say "clean and bright," for they are neither, but they are in earnest. I wonder what they do with the little cube of common country soap which we give for a week's perfect attendance! Scripture verses, hymns, songs and Bible stories are taught and we pray for "*results.*" Another ward has given us considerable encouragement and Mr. Hannum leased a lot, and a cheap thatched house over a stone foundation is now nearly completed, at a cost of $30. This is out

AMONG THE FISHER FOLK.

We trust that this new work will never stop and will have *results.*

Our medical work, so hopeful, so helpful, is closed. Dear Mrs. Marshall, M.D.—now the happy mother of a third little one—could not go on with the town work, though she did treat people at the bungalow until she left. At Mission Meeting (feeling they could not stand the coast climate longer) they were transferred to Kolhapur. This left only our

family here, and now, during the touring season, the two little girls and myself are the

ONLY WHITE PEOPLE

for miles around. Mr. Hannum plans to come in whenever the touring party touches the coast so that he can get the steamer.

I am sitting up late to-night, partly because I feel anxious about my *ayah*. She is very ill with pneumonia and I cannot be away from her long, night or day. She has a strong desire to be a Protestant Christian, is a Roman Catholic, and has come away from a cruel husband and mother-in-law and earns her living as *ayah*. To day I sent to let her people know how ill she is and said they might come to see her. All day long they came, remaining quiet, at least when I was in her room putting on poultices or giving medicine or food. This afternoon, through the trees, I saw the priest going quickly away. I hurried out to find her husband and another burly Catholic

IN HER ROOM THREATENING HER

if she would not return home. I had to look somewhat unconcerned, though my heart was beating hard. I said to the husband, "She is grown; therefore it is as she wishes." Then I said, "*Ayah*, do you wish to return to your people? If you do, I will help you to go." She answered, "No, I wish to stay with you." The men left, saying they would send some one to care for her to-morrow night, so that I might sleep. You may depend on it, I shall not take off my day-clothes this night, but shall be on the watch for fear they come to-night and carry her off. I feel sure she will die if they take her away.

MISS AMANDA KERR, who left America Sept. 9, wrote from SAHARANPUR, Nov. 16, 1905:

Two months from the day I left America I arrived at my own station, Saharanpur. We had a delightful voyage and I thoroughly enjoyed every minute of it. We went directly to Lodiana and attended an enjoyable and spiritual Annual Meeting. I am stationed here with Miss Herron. It is a delightful place and the people are very kind.

CHINA.

MRS. AMELIA P. LOWRIE wrote from PAOTINGFU about their wonderful Christmas:

In the first place we awoke to see the trees transformed into

CHANDELIERS OF FROST.

Far and near there was this sea of glistening white, which looked like fairyland.

At eleven o'clock we assembled in the church, which was well filled. There seemed to be gladness in the very air. The services included much music. The school-boys sang "Once in David's Royal City," after much training by Mr. Mather and Mrs. Lewis. The girls sang an anthem beautifully, taking the four parts as first and second sopranos and altos. Four foreigners followed with "Silent Night," which was lovely, at least in the ears of foreigners. The boys sang Christian words to a very quaint and interesting native melody, which greatly delighted the Chinese audience and all of us. This singing was interspersed with Scripture and prayer and short remarks. Then came

THE EVENT OF THE MORNING.

The whole congregation seemed to be in motion towards the pulpit platform, women on one side, men on the other. Their object was to offer their gifts of millet, eggs, dried dates, bread, clothing and money.

The school-girls had given up some of their daily allowance of food until their self-sacrifice had amounted to two large bags of millet, each quite enough for one man to lift. One woman, from her salary of one dollar and fifty cents a month, had laid aside eight thousand cash, equivalent to the salary of one month and one-third. She was once blind with cataract over both eyes, and was enabled to see through Dr. Mackey's skill and patience, but her soul sees Jesus still more perfectly and she loves and adores Him. This gift was to her Lord.

Another brought a one-pound coffee tin, full of Chinese cash which her husband and she had dropped in one by one, as

THANK OFFERINGS FOR MERCIES

enjoyed one by one throughout the year. She is the most humble, happy, kindly of women, living in a little house of sun-dried brick, and supporting a little grandchild who is some what wanting in intelligence. Some one said to her, "You will have a crown in heaven." "A crown!" she exclaimed, "me, a crown? If I have the humblest outhouse there, I shall be satisfied."

Ninety thousand cash was taken in money—the equivalent of twenty-three U. S. dollars—of which a good share is to be sent to the mountains, where the Christians are very poor, and just now suffering from an eye epidemic which threatens blindness. This gift will enable some to come to the hospitals. The

PLEASANTEST FEATURE OF THE SERVICE

was the manifest delight which the Chinese took in it, one woman saying, "Why, it was as nice as our New Year holiday," and another, "It was better than any feast that we have."

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1906.

Subject: **AFRICA.** Text-book: **CHRISTUS LIBERATOR.**

CHAPTER V. CENTRAL AFRICA.

Portuguese Angola, *Belgian* Congo State, *British* Central Africa.

NOTE.—The scheme of this chapter is broad enough for several lessons. If the class, or auxiliary meeting, devotes only one session to the subject, it will be necessary to choose between divisions and fix the attention, preferably, upon those missions of which we know the least. This note applies to all the schemes presented on *Christus Liberator*.

I. Angola, W. Central Africa.

Historic background; present civilization.
Slave trade, past and present, pp. 85, 215. (See, also, Nevinson in *Harper's Magazine*, Oct., 1905.)
Government attitude towards Protestant missions (p. 216).

a. American Board Mission. Founded 1880. Four Stations.
Language used, translations made. Medical and Industrial branches. High-water mark of the mission illustrated (pp. 219, 220).

b. American Methodist Episcopal Mission, 1897. Four Stations.
W. C. A. Conference; Y. M. C. A.; an orphanage for girls; summary of churches and schools.
East Central Africa Conference, Coast Station, language.
Scriptures translated into Sheetswa by Ousley, an ex-slave of the brother of Jefferson Davis.
Signs of progress at Umtali; great institution at Old Umtali. What peoples are benefited by this mission?

II. Congo State

Sketch of Henry M. Stanley's life. His relation to the country. His early overestimation of population. Present depopulation on account of atrocities.

a. **Expectations for Congo Free State,** in 1883 (see Stanley's *Congo*, Vol. II, chap. xxxviii), and How they are Disappointed (*Christus Liberator*, pp. 203, 204; also Congo Reform Assoc. publications).

Note the European possessions which border Congo State on all sides and thus create a political alternative, viz.: That, if the Powers of Europe do not compel the ruler of Congo State to keep his pledges, the State may be disintegrated into their hands.

b. **The Long War on the Congo**—against the darkness of heathenism.
Leading Protestant missions. Obstacles against which they contend. Changes of thirty years.

III. British Central Africa.

Sketch the Life of David Livingstone.
Livingstone's relation to this country.
Nyasaland in 1875.

a. Livingstonia Mission. The Founding, 1875. Seven Stations.

One of the greatest missions in the world.
Beginning of the Church. Sixth year, one convert; ninth year, nine church members. Revival 1895. Over 300 adults baptized at Bandawé, one day in 1899. Victories in Ngoniland. Language work in this field (p. 231).
Overtoun Institution.

b. Blantyre Mission (Established Ch. of Scotland), 1876. Four Stations.
Features of life around Blantyre (pp. 233, 234).

c. Contrasts in Nyasa Country, 1875–1906.—*Then*, insecurity of life; *now* peace, no more war cry. *Then*, no person labored more than one day at a time; *now* skilled labor and contracts. *Then*, barter; *now* money. First government taxes were paid in baskets of corn; *now*, English shillings.

Immoral dances, charms and witch "medicine" are passing away. Grosser forms of heathenism hide away in the jungle. Five missions (two Scotch, L. M. S., Universities, and Reformed Dutch Church of the Cape) have joined in plans which secure a chance to go to school for every child born in Brit. Cent. Africa. A church of Christ with 4,000 communicants is growing year by year.

YOUNG WOMEN'S PLANS FOR STUDY OF AFRICA.

A page of *The Helping Hand* was lately devoted to the programmes of a circle of "Farther Lights" which uses *Christus Liberator*.

One meeting is to have for its subject "A Battle of Wrongs," and will take the form of a debate upon the question: *Resolved*, That the injuries and evils of the liquor traffic with the natives of Africa are more deplorable than those of the slave trade. "Lamp Lighters in the Dark Continent" will be the thought of another meeting, and sketches will be given of the lives of great missionaries. Livingstone and his work are to be taken up in connection with Central Africa. The last meeting is to be a contest, on the principle of a spelling match, in answering questions upon the work covered.

OUR BOOK SHELF.

With Tommy Tompkins in Korea. By L. H. Underwood, M.D. (Fleming H. Revell Company.) Ill'd, 326 pp., $1.25 net.

The doors are swung open to the intimate domestic circle of what the author styles "a sentimental family," whose center is the small hero. His nickname with which he starts out, on the first page, is displaced by "Brown Eyes" and again by "Harry," but, whatever he is called, he is the same thoroughly charming little fellow. Children will like to hear over and over about his first Christmas, his parties and playmates, about Dapple Gray, the soldiers and what he said to the prince. It would not do to draw the inference that every missionary child gets so many packing-boxes from over seas; this is an exceptional case and, knowing it is such, one rejoices that the favored Tompkins loved to create very bursts of sunshine for many companies of little people. Casually there is much information also upon Korean customs.

The Moslem Doctrine of God. S. M. Zwemer. (American Tract Society.) 120 pp., 50 cts. net.

Mr. Zwemer is an ardent missionary in Arabia, the author of *Topsy Turvy Land, Raymond Lull,* etc. This book is an argument to show that the Moslem creed, "There is no god but Allah, and Mohammed is Allah's apostle," is as false in its first phrase as in the second. Christendom has always stamped the second half as false, but the Christian Church in general and many of its great scholars have regarded "There is no god but Allah" as a sublime truth. This, Mr. Zwemer protests, is because they put into the word "Allah" their own content for "God." His contention is that Moslems have no idea of the God of Christians.

CHANGES IN THE MISSIONARY FORCE.

ARRIVALS:

———.—Rev. and Mrs. C. C. Millar, from Mexico. Address, Bell Ave., Nunnery Hill, Allegheny, Pa.

Feb. 28.—At New York, Rev. and Mrs. R. C. Jones, from Siam. Address, Maryville, Tenn.

DEATH:

Feb. 15.—At Clifton Springs, N. Y., Rev. Hubert W. Brown, D.D., for twenty-one years an indefatigable missionary in Mexico.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards:

On all the Missions:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges, each, 2 cts.; set,	15 cts.
Hospital Work, each, 1 ct.; set,	10 cts.
Home Life	2 cts.
Illustrated Programmes, per doz.	5 cts.
Hero Series	2 cts.
The Year Book of Prayer, 1906	10 cts.
A Visit to the West Africa Mission	10 cts.

For Mission Study Classes:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa, for 1906,
Each, cloth, 50 cts.; paper, 30 cts.

Helps for Study of Africa text-book:—

Outlines of Lectures (Northfield)	10 cts.
Pictures (set of 24), postpaid	25 cts.
Map, in colors, 18x21 in., postpaid	15 cts.
Map, Outline, (to be filled in by individuals) per dozen only	15 cts.

For Children: *China for Juniors*, 10 cts.
Japan for Juniors, 20 cts.
Africa for Juniors. Cloth, 35 cts.; paper, 25 cts.; postage extra.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

April. Topics for prayer: *The Biennial Assembly. Our Missionary Candidates. India.*

PRAYER-MEETING, April 17, in Westminster Hall, led by Mrs. J. W. Cochran and Mrs. C. A. R. Janvier.

THE Thirty-sixth anniversary of the Woman's Foreign Missionary Society of the Presbyterian Church (Biennial Assembly) will be held in the Market Square Church, Harrisburg, Pa., Rev. J. Ritchie Smith, D.D., pastor, April 25, 26, preceded by a devotional service and social hour on Tuesday evening, April 24. According to the By-Laws, "One delegate may be sent from each presbyterial society, auxiliary or young people's organization contributing through the Woman's Foreign Missionary Society."

The Carlisle Presbyterial Society extends cordial hospitality to all missionaries and delegates who may attend the meeting. Board will be secured for others at boarding-houses and hotels at the rate of $1.00 to $3.50 per day. Names of delegates desiring entertainment and all applications for boarding places must be sent, not later than April 10, to Mrs. G. M. McCauley, 13 South Front St., Harrisburg, Pa. In writing for entertainment, state whether you are a missionary, delegate or visitor, and if you are an officer of your society, name the office. Let every organization appoint its delegate as soon as possible and forward her name at once, that the work of the hospitality committee may be facilitated.

THERE is to be an unusual number of missionary addresses, and conferences are planned with a view to helping the home worker solve her problems. Tuesday evening praise service will be led by Mrs. George F. Fitch of Shanghai, and it is hoped that all who attend the Assembly will arrive in time for that meeting. Rev. R. F. Lenington of Brazil and Secretary Robert E. Speer will address the Wednesday evening meeting. An attractive programme is being prepared for the children's meeting, Thursday afternoon.

Among missionaries expected are: Dr. Frances F. Cattell, Mrs. Chalfant, Mrs. G. F. Fitch, Mrs. Leaman, Miss Mary Leaman, Miss Annie R. Morton, China; Miss Foster, Miss Rogers, India; Mrs. Curtis, Japan; Mrs. Labaree, Persia. Miss Ellen C. Parsons and Miss Leila B. Allen will also be present.

Let all prepare for the Assembly by earnest prayer and go up to it with the purpose not only of being helped but also of giving help.

THE following railroad rates have been secured: Fare and one-third for the round trip from *Trunk Line* points in Penna. (east of and including Erie, Oil City and Pittsburgh), N. J., Del., Md., D. C., and W. Va. on card orders. Tickets going are good April 21-26; returning, to April 28. Delegates living within these bounds may secure *card orders* by sending names and addresses and a two-cent stamp to Miss Douglas, 501 Witherspoon Building, Phila., before April 15. These must be presented to ticket agents at starting points to secure reduced fares

Also fare and one-third on certificates from *Central Passenger* points in Penna. (west of Erie, Oil City and Pittsburgh). Delegates when purchasing one-way tickets to Harrisburg should ask for a Central Passenger *certificate*, which, upon being endorsed at the meeting, will be honored by the agent at Harrisburg for return tickets at one-third fare.

AT the February Directors Meeting we enjoyed the presence of Miss Kuyper, daughter of Dr. Abraham Kuyper, ex-Premier of Holland, distinguished theologian and missionary statesman. Miss Kuyper is president of the Woman's Foreign Missionary Society of Holland. She gave us a pleasing sketch of its origin and work in the Dutch dependencies. Those present at the February prayer-meeting will not soon forget the thrilling words of Dr. Hunter Corbett and Rev. Frank H. Chalfant of China.

NEW LEAFLETS: *Aunt Sally's Tithing Feathers, Witch Doctors, Brass Rods and Beads, The Tiger Cap*, each 2 cts.

LEAFLETS: *What is a Zenana? A Bit of Zenana Work, For Love's Sake*, each 1 ct.; *Satabia*, 2 cts.; *Sooboonagam Ammal*, 3 cts.; *Woman's Rights in India*, 1 ct.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THE Thirty-fifth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the First Presbyterian Church, southeast corner Chicago Ave. and Lake St., Evanston, Ill., April 25, 26. The opening session will be at 7.45, Tuesday evening, April 24. Rev. Lewis F. Esselstyn of Persia and Alex. S. Wilson, M.D., of India will be the speakers at the evening services. There will be missionaries present also from other countries, who will tell us of their work and needs. Send the names of your delegates immediately to Mrs. Frederick B. Carter, 1101 Davis St., Evanston, Ill. You need to have a representative there, not only to help with her presence but to carry back to you the inspiration and knowledge gained.

Railroad rates will be published in two or more issues of *The Interior* and *Herald and Presbyter* this month.

REMEMBER that the Treasurer's books close April 20, not the 21st, but promptly, April 20.

OUR missionaries are still asking for picture cards and rolls. Miss Schaeffer says: "I wonder if you could secure some Sunday-school picture rolls for chapel decoration. They always help to interest callers." Address Miss Katherine L. Schaeffer, care American Presbyterian Mission, Kachek, Hoihow, China, *via* Hongkong. Postage, one cent for each two ounces or fraction therof. Mrs. J. Newton Hayes, care American Presbyterian Mission, Soochow, China, also makes the same request.

WRITING to a friend, Miss McCoy of Peking gives a rule which fits as well here as in China: "I feel as if I could take hold of some of these people and pull them by main force into the *light;* but that is not the way the work is to be done. The slow sowing, the patient waiting."

SAID an amused visitation secretary, after much correspondence with a furloughed missionary whose temper no tangle of plans could ruffle: "I'd like to meet that man. He must be a very agreeable person."

HOW to interest the young is a problem which grows more absorbing as it is studied. The new pamphlet, *How to Do It; Suggestions for Missionary Work with Children and Young People*, is something new and helpful, with articles by such experienced workers as Dr. Sailer, Miss C. T. Davison, Miss Rachel Lowrie, Miss M. E. Hodge and others. Several pages are given to a summary of answers received from these and other able advisers. Price, 5 cts.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-sixth Annual Meeting of the Woman's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday, April 25, at 156 Fifth Avenue, New York. This is the year when the meeting will be principally for business. Delegates will be warmly welcomed at headquarters, and it is hoped there will be a good representation from those societies near enough to New York to make it possible to attend the short session, which will begin at 10.30 A.M. Miss Mary G. Janeway, 441 Park Avenue, is Chairman of the Credential Committee.

NO one occasion is so valuable as a sort of "round up," to quote the Western phrase, of the year's work of those in the field and those at home as the Annual Meeting. Every presbyterial society should try to be represented even at the short meeting held this year. To our invaluable allies all over the State we would say: Don't send any "mail orders" this year either for spring shopping or missionary literature. Come yourself and see what is available in the latter line. Look over the supplies and get suggestions, hear the reports (including your own) and the inspiring ad-

dress, and talk with the secretaries who send you so many "R. S. V. P." letters.

WHEN this reaches you there will still be time to gather up the fragments and send to presbyterial treasurers for transmission to New York. Every penny is needed. Word has just come from our school at Hamadan that while there are yet three months of the year left there was not money to meet the expenses. Why can we not give *all* that is needed for *all* the work, so there will be no occasion for the "heavy cut" of the estimates each year?

TO those who contributed to the summer offering comes this message from Dr. Chas. H. Lyon, Chiningchow: "I know that I voice the sentiments of the whole station in expressing to you all our most grateful appreciation of your faithful work and good will in raising this money. It fills us with great joy to think that after many years of waiting we are to be so well equipped. During the past year we have treated over 16,000 patients."

IN Utica Presbyterial Society the plan was tried, last fall, of having groups of meetings, five or six societies going to the place nearest to hear Mrs. Rodgers. In this way the speaker's strength was not taxed by the effort to visit all the societies individually, and a larger number of people were enabled to hear her.

FIVE years ago, Mrs. Pierson wrote from Kamikawa, Japan: "Our plucky little handful of Christians here are just completing a new church building. Every *sen* of the $300 was raised in Japan, and now the only thing left to complete our happiness would be a church bell to occupy the little cupola we have already planned." That bell has now been given by friends in New York and will be sent as soon as possible to cheer the self-denying Christians in Kamikawa.

From Northern New York.

THE Thirty-fourth Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the Silliman Memorial Church, Cohoes, N. Y., April 18, 19, 1906. The session will open with a devotional service at 3 P. M., the 18th, followed by a conference. It is expected that the Rev. W. B. Hunt of Pyeng Yang, Korea, will address the popular meeting in the evening. It is also hoped that our own missionary, the Rev. James B. Rodgers, will be with us on the 19th. Delegates desiring entertainment over night will please send their names, with full addresses, to Mrs. James M. Hall, 55 Saratoga St., Cohoes, not later than April 6. Delegates desiring information in regard to hotels can also apply to Mrs. Hall.

FURTHER particulars will be sent to all societies and C. E. societies. Any secretary failing to receive this notice by March 30 will please notify Miss E. A. Darling, Auburn.

SINCE the last issue of WOMAN'S WORK, a most interesting letter has been received from Mrs. Seymour, Tengchow, China. Others than those immediately interested in Mrs. Seymour will greatly enjoy reading this letter. Application should be made to Miss M. H. Knight, 17 Second Ave., Upper Troy, N. Y.

From San Francisco.

Public meeting first Monday of each month at 10.30 A. M. and 1.15 P. M. at 920 Sacramento St. All are invited. Executive Committee, third Monday.

THE Thirty-third Anniversary of the Occidental Board will take place at headquarters, 920 Sacramento St., San Francisco, April 18, 19, 20. A special invitation is extended to delegates, who will receive free entertainment. Time will be given for the discussion of topics upon which all are interested.

THE Occidental School, which has been in operation since 1877, was closed during the holidays and reopened after Chinese New Year festivities, with Miss Grace Russell, teacher. She was compelled by illness to return home from Persia, where she was a missionary teacher, at Urumia, several years. After a long period of rest, she is able to work again. The Occidental School is primary grade, from which pupils are promoted to public schools of the sixth grade. Some of our pupils are already in the High School. Our kindergarten is flourishing.

AN attractive story in the February number of *Harper's Magazine*, entitled "The Heart of the Dragon," gives a vivid picture of many of Miss Cameron's experiences in the work of our Board.

WE are waiting eagerly to get a report of the number of subscribers to WOMAN'S WORK, our "Foreign Missions Magazine," which will be reported for the year. We hope for a good advance. Our list increases slowly. It could and ought to be doubled.

WE call attention to our new leaflets: *Missions and Omissions*, an original Dialogue, written by two of our secretaries, Mrs. H. H. Rice and Mrs. F. H. Robinson of Berkeley (price, 2 cts.); *Ceylon, Chellochie, a Story of a Hindu Girl, Bible of the Orient*, each 1 ct. The above were written by Miss Myers, our Field Secretary. *A Glimpse of Oriental San Francisco*, 2 cts., written by Miss Elizabeth Gray, Secretary. We have also *Methods for Bands and Unions*, 1 ct.

MORE and more, our societies are taking up the United Study of Missions. Our mission libraries will not be complete without the latest volume, *Christus Liberator*. It is full of information concerning Africa.

WE have received the sad news of the death of our beloved co-worker, Mrs. Mary T. Minor of Los Angeles. She has for several decades been president of both the Home and Foreign Missions Society in that large Presbytery. Among those who have removed to our fair State from Eastern cities few have filled places of usefulness so efficiently. She combined all the qualities which make up a noble woman. Her knowledge of the work, gifted as a speaker, able to lead others, love for her work, were combined with dignity of manner, gentleness, courteousness, always. She is mourned by all who knew her. We cannot estimate our loss. Let us hope that one is raised up to fill her place who will be as ardent a follower of the Master and whose life as devoted to the coming of the Kingdom.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE Eighteenth Annual Meeting of the Woman's North Pacific Board will be held in the First Presbyterian Church, Portland, April 18, 19, 1906. All vice-presidents of the Board are urgently invited to be present. Each local society is entitled to two delegates; C. E. and Jr. C. E. Societies and Mission Bands are entitled to one delegate each. All names should be sent, by April 1, to Mrs. G. B. Cellars, 324 East Eleventh Street North, Portland, who will send cards designating place of entertainment. We hope delegates will be present at the first session and remain throughout, so as to make a complete report of the meeting to their home societies. They are advised to purchase return tickets.

OUR beloved president, Mrs. Ladd, has been greatly missed for several meetings on account of severe illness. All will be glad to know that she is recovering and hopes to be present at Annual Meeting. Mrs. M. R. Andrews, second vice-president, presided at the last public meeting in a very able manner.

THE Cottage Woman's Missionary Society of the Native Church, Sitka, Alaska, is the name of our newest society, organized by Mrs. John G. Brady. The January meeting was held at her home. As there was snow on the ground, the drayman was engaged to go with his big sled for the members. All but one were able to be present. They were deeply interested. A large map, showing different stations, was hung before them. After the meeting refreshments were served, tea, sandwiches, jam and cake. It was a happy, delighted party that went away in the big sled. These women are from the "Model Village" and were pupils, before marriage, in the Industrial School. Their first contribution was received by the Board Treasurer before the books closed. This is the seventh society of women of the aboriginal races in our territory.

A FLORAL gift of seventy-nine American Beauty roses, a rose for each year, was presented to our president on the occasion of her birthday by her associates in the Board.

BELLINGHAM Presbyterial Society has recently been organized by the joint efforts of Mrs. Mary E. Steele, Synodical Secretary for the State of Washington, and Miss Hatch. This society is well officered and ready for aggressive work.

MANY new Mission Study Classes are being formed. Africa is proving a most attractive field. Our Secretary of Literature is kept busy filling orders. If you have no class in your church, write at once to Miss Mabel Goss, 324 East 21st Street North, Portland, Oregon, for information and helps in organizing, and keep abreast of advanced ideas and methods. Write to Mrs. E. C. Protzman for *Christus Liberator* and *A Visit to West Africa Mission.*

SEND a delegate to Annual Meeting to see the Model Children's Class conducted by Miss Jane Smith. Order a copy of *Africa for Juniors* and begin the year right with the children. A wide-awake Band will create a mission spirit in your church and arouse the dead timbers if nothing else will.

NEW AUXILIARIES.

IDAHO.
Parma.

ILLINOIS.
Kings.

NEBRASKA.
Cedar Bluffs.
Omaha, Ch. of Covenant.

OREGON.
Fulton.
Milton.
Odessa.
Piedmont.
Princeville.
Springwater.
Summerville.

WASHINGTON.
Hoquiam.
Palouse.
Sitka (native), Alaska.
Spokane, Fourth.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1906.

[PRESBYTERIES IN SMALL CAPITALS.] *Thank Offering.

ATHENS.—Athens, 23.80; Barlow, 10; Gallipolis, 8; Marietta, 26.85; Warren, 10, $78.65

CINCINNATI.—Cincinnati, 1st, 25; 2d, 113.05 (*74.70); 3d, 39.15, C.E., 17; 4th, Y.L.S., *5; 5th, 24.50 (*8.50); 7th, 111 50 (*80); Avondale, 49; Central, 9 (*5); Knox, 9.78 (*1.78); North, 5; Walnut Hills, 100, Humphrey Bd., 24, Fullerton, 46; Westminster, 14.94; Westwood, 25; Cleves and Berea, 20; Delhi, *8 53; Glendale. 10; Hartwell, 13.80 (*5.30), C. E., 9.30; Lebanon, *40.55; Linwood, 17 (*6); Madeira, C.E., 2.75; Madisonville, 3; Montgomery, C.E., 3; Morrow, *3.80; Norwood, 18.75 (*10), Y.P. Bd., 15.50 (*10.50), Azalea Bd., *8; Pleasant Ridge, 22.36 (*10.07); Williamsburg, 10; Wyoming, Y.L.S., 18.55 (*11); A Friend, 10, 852.81

CLARION.—Academia, C.E., 5; Du Bois, 65, Stewart Soc., 40.75; Endeavor, 200; Greenville, 6; Penfield, C.E., 10; Punxsutawney. 10.75; Tionesta, 20, 357.50

LACKAWANNA.—Carbondale, 1st, C.E., 37.00

NEWTON.—Belvidere, 1st, 24.45; 2d, 35; Blairstown, 47.50; Hackettstown, 9; Ogdensbnrg, C.E., 4.60; Oxford, 1st, Old Oxford Bd., 25; Stillwater, 6; Washington, 75, 226.55

PORTSMOUTH —Georgetown, C.E., 7.00

ST. CLAIRSVILLE.—Bellaire, 1st, 2.15; Buffalo, 38; Cadiz, Earnest Workers, 75; Caldwell, 1; Concord, C.E., 5; Crab Apple, 13.25; Freeport, 1; Martin's Ferry, 75; Nottingham, 11.50; Powhattan, C.E., 1; Washington, 1.50; Woodsfield. 2, 226.40

WASHINOTON.—Washington, 1st, Sewing Soc., 33.30, C. E., 30, 63.30

WEST JERSEY.—Haddonfield C.E., 25.00

WESTMINSTER.—Lancaster Mem'l, C.E., 15 00

ZANESVILLE.—Zanesville, Pres. Soc., 115.99

MISCELLANEOUS.—Legacy, 100; A Lady, Phila., 1; A Lady, Bordentown, N. J., 15; Friend of Missions, Mansfield, O. 2; A Friend, Cleveland, O., 100, 218.00

Total for February, 1906,	$2,223.20
Total since May 1, 1905,	65,038.33

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Feb. 28, 1906.

A Lady, Warwick, N. Y., sent $5 for Miss Clara Thiede, Lahore, India; Marienville, O., C.E., $7.50 for Browne Orphanage, Kodoli, India.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the month ending February 20, 1906.

ADAMS.—Bethel, 7.75; Hallock, 10.60; Warren, 15.30, $33.65

ALTON.—Carlyle, Jr. C.E., 20; Lebanon, Marshall Mem'l, 6, 26.00

BLOOMINOTON.—Onarga, Mrs. A. L. Gould, 15; Wenona, C.E., 5, 20.00

BOISE.—Boise, 1st, 9, C.E., 35; Caldwell, 1.80; Roswell, C.E., 3.75, 49.55

CEDAR RAPIDS.—Cedar Rapids, 1st, C.E., 12.50; 4th, C. E., 3; Sinclair Mem'l, 2.22; Westm'r, 6; Scotch Grove, 1.14, Snnbeam Bd., 84 cts.; Vinton, 5, 30.70

CHICAGO.—Buckingham, 5.60; Austin, Faith Ch., C.E., 37.70; Ch. of the Covenant, 35; 1st, 60.30; 2d, 374.50, Pr. Off., 142.27; Crerar Chapel, C.E., 10; 3d, 400, C.E., 50; 4th, 395.80, Pr. Off., 50; 6th, 93; 8th, C.E., 10; 41st St., 20; 52d Ave., 3; Englewood, 1st, 16; Hyde Pk., 110; Jefferson Pk., C.E., 10; Normal Pk., C.E., 5; Ridgeway Ave., 2.62: South Pk., Inter. and Jr. C.E., 5; Woodlawn, 2, C.E., 40; Cabery,

Morning Star Bd., 5; Chicago Heights, C.E., 3; Coal City, 6; Deerfield, 15; Evanston, 1st, 25; Lake Forest, 91, Steady Streams, 9.59; Morgan Pk., 1; Oak Pk., 2d, 28; Peotone, 10.20; S. Waukegan, C.E., 1; Waukegan, 2, 2,074.58

DETROIT.—Presbyterial Soc., 10; Detroit, Calvary, 2; Fort St., 2; Jefferson Ave., 7; Mem'l, C.E., 1.80; 2d Ave., Y.P.U., 3.72; St. Andrews, 3; Westm'r, 2.25; Highland Pk., 1.50; Trenton, C.E., 6.13, 39.40

DUBUQUE.—Coggon, C.E., 2.38, Jr. C.E., 97 cts.; Dubuque, Westm'r, C.E., 3; Maynard, 2; Walker, C.E., 8.38, 16.73

FREEPORT.—Freeport, 1st, 5.00

GREAT FALLS.—Great Falls, Miss Gara Gilchrist, 12.50, Jr. C.E., 5, 17.50

GUNNISON.—Ouray, 5.00

HELENA.—Bozeman, 4, Bequest of Mrs. Henry Fielding, 50; Central Pk., 5, C.E., 10; Helena, 4.75, 73.75

IOWA CITY.—Atalissa, 5; Brooklyn, 7.40; Bethel, 13; Columbus Junction, 9; Davenport, 1st, 10, Y.P.S., 20; 2d, 6.25; Deep River, 2.50; Iowa City, 20; Keota, 6.25; Marengo, 11.40; Montezuma, 5; Sigourney, 12; Scott, 9.50; Tipton, 9.55; Unity, 8; Washington, 20, C.E., 2; West Liberty, 31.92, C.E., 15; Wilton Junction, 35, 258.77

LOOANSPORT.—Hebron, C.E., 7.25

MADISON.—Platteville, 6.00

MILWAUKEE.—Milwaukee, 1st German, C.E., 2.00

MINNEAPOLIS.—Crystal Bay, C.E., 4; Minneapolis, Andrew, 19.79; Bethlehem, 50; 1st, 65.56, Merry Gleaners, 38.81; 5th, 7.58; Grace, C.E., 7.50; Highland Pk., 15.70, Sunbeams, 90 cts.; Oliver, C.E., 2.50; Shiloh, 8; Westm'r, Y. W.S., 75, 295.34

MINNEWAUKON.—Bethel, 10.00

NEBRASKA CITY.—Adams, 6; Auburn, 5.70; Hickman, 15; Lincoln, 1st, 46; 2d, 10; 3d, 5; Nebraska City, 4.45; Pawnee City, 14; Seward, 3.79, 109.94

NIOBRARA.—Coleridge, 2, C.E., 2.25; Emerson, 4.66; Hartington, 5; Lamel, 4; Madison, 1.80; Pender, 3, C.E., 7.50; Ponca, 12; Wayne, 6.50, C.E., 9; Winnebago, 12, C.E., 4, 73.71

OTTAWA.—Aurora, C.E., 5; Aux Sable Grove, 15; Elgin, 6; Mendota, 21; Ottawa, 5; Streator, 50; Rochelle, 43; Waltham, 10, 155.00

RED RIVER.—Fergus Falls, 28; Western, 3, 31.00

ROCK RIVER.—Rock Island, Broadway, 3.50, Ruth's Bd., 3.50, 7.00

SAGINAW.—Bay City, 1st, 14.11; Mem'l, 5; Grayling, C. E., 6.79; Ithaca, 12, C.E., 14.85; Saginaw, Warreu Ave., 12.62; Washington Ave., 2; 1st, 165; Grace, Dresser Bd., 4.85, 237.22

ST. PAUL.—St. Croix Falls, 25; St. Paul, Arlington Hills, C.E., 6; Central, 41.15; Dayton Ave., 55.65; House of Hope, 83; St. Paul Pk., 6; Hastings, Busy Bees, 23.80, 240.60

SCHUYLER.—Augusta, 6; Bushnell, 27, Friends, 60; Camp Point, C.E., 5; Carthage, 25; Clayton, 2.50; Fargo, C.E., 6.06; Fountain Green, 5; Good Hope, Mrs. Painter and Mrs. Pollock, 40; Hersman, 15, C.E., 20; Monmouth, 20.60, C.E., 30; Mt. Sterling, 8; Niota, Appanoose, 25; Oquawka, C.E., 19.21; Quincy, 3; Rushville, 5, 322.37

SOUTHERN DAKOTA.—White Lake, 4.00

UTAH.—Brigham, 2; Ephraim, 1; Logan, 4; Manti, 2; Mt. Pleasant, 3; Payson, 3; Salt Lake, 1st, 115; 3d, 8; Westm'r, 10; Springville, 5, 153.00

WATERLOO.—Marshalltown, C.E., 2.00

WINONA.—Chatfield, 25.10; Owatonna, 12.50; Utica, C.E., 2; Winona, 7, 46.60

MISCELLANEOUS.—Colorado Synodical Soc., 4.50; Olympia, Anon., 3, 7.50

Total receipts for month,	$4,385.66
Total receipts since April 20, 1905,	48,892.95

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1906.

* Indicates Praise Offering

BINGHAMTON.—Bainbridge, 5.75; Binghamton, 1st, King's Daughters, 2.50; Floral Ave., 7.50, Bd., 1.50; Ross Mem'l, C.E., 1.64; West, 11; Union, Jr. C.E., 5; Waverly, Jr. Miss. Soc., 14, $48.89

BOSTON, MASS.—Boston, 1st, 65.60, Miss. Circle, 20, Paul Hershey Bd., 5; Scotch, 30, Light Bearers, 6, C.E., 25; East Boston, 15, *9, C.E., 12.50, Jr. C.E., 10; Roxbury, C.E., 25; Brookline, 15; Litchfield, N. H., 7; Londonderry, N. H., 4; Newburyport, 1st, 15; Portland, Me., Jr. C.E., 8; Providence, R. I., 1st, 15, C.E., 6.25; Quincy, 11; Somerville, 25; South Ryegate, Vt., 4; Worcester, 4, C.E., 12, 349.35

BUFFALO.—Buffalo, Bethlehem, 10; Calvary, 50; Ch. of the Covenant, C.E., 4; North, 46.50; West Ave., C.E., 30; Westm'r, Jr. Parish Soc., 25; Jamestown, 50; Orchard Park, 5; Westfield, 20, 240.50

CAYUGA.—Auburn, Calvary, 11.22; Central, 100, King's Daughters, 25, Primary Bd., 4.50; 1st, Y.P. Miss. Assn., 35, Messengers of the King, 7, Primary Dept., 7, C.E., 10; 2d, 35.26, C.E., 25; Westm'r, 5; Aurora, 25, Jr. Bd., 12; Fair Haven, 2, Jr. C.E., 2.75; Ithaca, Girls' Soc., 5, C.E., 15.46; Meridian, C.E., 1.10; Scipioville, C.E., 5; Sennett, 5; Weedsport, Mem'l Bd., 5, 343.29

EBENEZER, KY.—Ashland, 1st, Y.L.S., 5, C.E., 21.25, Inter. C.E., Girls, 3, Boys, 2; Covington, 50, King's Stars, 7, Boys' Bd., 7; Lexington, 2d, 50, *6.33, Y.W.S., 5; Maysville, 7.50; Pikeville, Jr. C.E., 3, 167.08

GENEVA.—Geneva, 1st, Daughters and Sons of the King, 25, Jr. C.E., 14.30; North, 6.25, Y.L.S., 12.50; Naples, 12.50; Oaks Corners, 4.50; Seneca Falls, 6.80, C.E., 10; Shortsville, 5, C.E., 15; Trumansburg, Y.L.S., 30; Waterloo, 5, "Lower Lights," 3, 149.85

HUDSON.—Chester, *5.00

LONG ISLAND.—Cutchogue, 7.50; Franklinville, C.E., 5; Greenport, C.E., 12; Mattituck, 15.75; Middletown, Ch., 1, Inasmuch Bd., 2.50; Port Jefferson, 13.50; Sag Harbor, Willing Workers, 5; Shelter Island, C.E., 15.76; Southold, C.E., 3, 81.01

LYONS.—Clyde, 40; East Palmyra, C.E., 5; Fairville, 10; Marion, 2.50; Palmyra, C.E., 5, 62.50

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25, Y.W. Soc., 80, 236.25

NASSAU.—Brentwood, C.E., 2; Elmhurst, 8.75; Glen Cove, 10, King's Daughters, 10; Hempstead, C.E., 5.27; Huntington, Central, 5; 1st, 10; Islip, 19.25; Jamaica, 1st, 55; Roslyn, 9, 134.27

NEW YORK.—Montreal, Can., 550; New York, Central, 46.50, C.E., 124, Inter. C.E., 10; Ch. of Good Shepherd, 20; Ch. of the Puritaus, 87.05, Y.P.S., 50; 1st, 100, C.E., 12.50; 14th St., C.E., 50; 4th, C.E., 50; Harlem, 6, Helping Hands, 120; Lenox, *6; Madison Ave., 100, Alexander Bd., 20; Madison Sq., 1,125; Mt. Washington, 20; North, King's Daughters, 25, C.E., 38.75; Park, 67.50, Y.W.S., 67.50; Riverdale, 35; Rutgers, 77, Y.W.S., 96; Scotch, 25; University Pl., Evening Branch, 50; West End, Nimble Fingers, 10; West Farms, 10; Woodstock, C.E., 25; Olivet, 45; Mrs. G. A. Spaulding, 25; Stapleton, S. I., 1st, 25, 3,118.80

NIAGARA.—Albion, 35; Barre Center, 3, *4; Holley, 10; Mapleton, 3; Medina, Y.L.S., 10; Niagara Falls, 1st, 12.50; North Tonawanda, 21.19; Somerset, 10, C.E., 2; Wrights Corners, 8, 118.69

NORTH RIVER.—Bethlehem, C.E., 7.00

ROCHESTER.—Mt. Morris, 13; Rochester, Brick, 285, Girls' Bd., 15; Brighton, Gould Bd., 25; Central, 125, Y.W. S., 125; Mt. Hor, Kindergarten, 2.20; Sparta, 1st, 17; Tuscarora, 1.50, C.E., 4, 612.70

ST. LAWRENCE.—Brasher Falls, C.E., 3; Carthage, 4.18; Gouverneur, 15.78; Hammond, 28; Potsdam, 18.75; Sacket Harbor, C.E., 2; Waddington, Scotch, 9.75; Watertown, 92, Juniors, 5, 178.46

SYRACUSE.—Canastota, 8, Y.L.S., 55; Hannibal, 6.58; Marcellus, 20; Mexico, 1.50; Oswego, 1st, C.E., 5; Skaneateles, 27.66; Syracuse, Elmwood, 15; 1st, Fobes Bd., 27, C.E., 38.85; Park, True Bd., 25; Whitelaw, 5, 234.59

TRANSYLVANIA, KY.—Bradfordsville, 5; Columbia, 6; Danville, 2d, 64; Harrodsburg, 20, 95 00

WESTCHESTER.—Bridgeport, Ct., Y.P.S., 25; Dobbs Ferry, 5; Mt. Veruon, Jr. C.E., 20; New Rochelle, North Ave., 23.75; Ossining, 65; Peekskill, 1st and 2d, 18; 1st, C. E., 20; South Salem, C.E., 10; Stamford, Ct., 74, King's Daughters, 10, C.E., 40; Thompsonville, Ct., 10; Yonkers, Dayspring, 10; Yorktowu, C.E., 10, 340.75

MISCELLANEOUS.—Coll. at Prayer-meeting, 30.00

Total,	$6.553 98
Total for the year,	52,506.34

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending February 24, 1906.

EMPORIA.—Le Roy, C.E., 3.75; Wichita, 1st, 100, Y.P.M. S., 125, C.E., No. 1, 10, $238.75

KANSAS CITY.—Clinton, 4.25, Miss Watkins' Circle, 1.60; Creighton, 5; Greenwood, C.E., 1.20; Independence, C.E., 10; Jefferson City, 7.15; Kansas City, 3d, 12, C.E., 15; 5th, 8.98, Y.P.S., 15; Lowry City, 2.30; Sedalia, Central, 14; Sharon, 4, 100.48

RIO GRANDE.—Albuquerque, Menaul Sch., C.E., 26.50, Jr. C.E., 5.50, 32.00

TOPEKA.—Riley, C.E., 5.00

WASHITA.—Pauls Valley, 5; Purcell, 1.50, 6.50

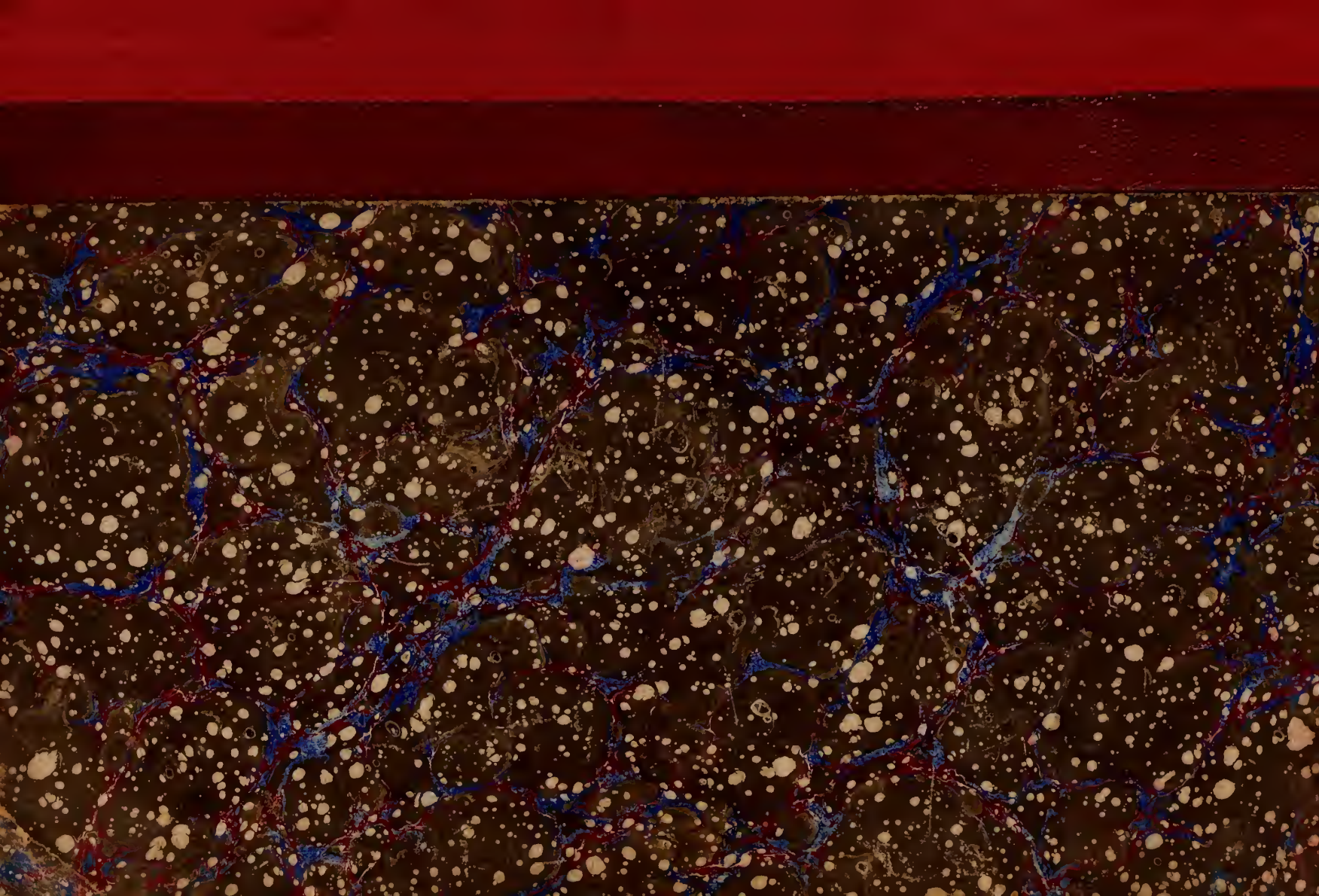
MISCELLANEOUS.—Interest, 5.65

Total for month,	$414.88
Total to date,	8,993.89

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JUN 15 1986

GAYLORD

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